

Ex. Lib. Joseph Gubb

M E M O I R S

O F T H E

L I F E,

RELIGIOUS EXPERIENCES,

A N D

LABOURS IN THE GOSPEL,

O F

JAMES GOUGH,

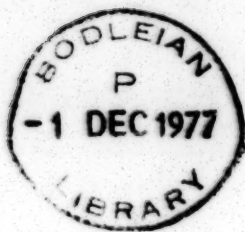
Late of the City of DUBLIN, deceased.

Compiled from his original Manuscripts, by his
Brother JOHN GOUGH.

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MDCCLXXXI.



P R E F A C E.

By the E D I T O R.

IN reviewing the papers my late brother left behind him, I met with the manuscripts from whence the following compilation is extracted: but rather in a loose and undigested state; being only a rough copy of what he seemed to have a design to digest, and, probably, to continue further, if his life had been prolonged: yet even in this unfinished state, finding them to contain much useful matter, many pertinent, judicious and instructive reflections, worthy of, and, as I imagined, designed for a more general service than to lie locked up in a scrutoir, or be confined to his

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own private family; I willingly devoted a portion of my leisure time, to the revising, collating and digesting thereof. And I find no reason to repent of my labour, or think this portion of my time mispent, having received much satisfaction and profitable impression therefrom, as I hope the candid reader will also, in the serious and unprejudiced perusal thereof.

Of literary subjects, history hath been ranked amongst the most improving and interesting: and, I think, it may be allowed this rank of precedence, so far as it leads by illustrious or pious examples, to virtue or good conduct in life; or by a detection of vicious characters, exposeth the deformity of vice, and the ill consequences thereof, as lessons of caution, against the evils we are to avoid.

Yet the general scope of history, being mostly relative to the actions of the great and the powerful, unfolding the violent, or the crafty measures,

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measures, whereby worldly power hath been acquired, and the policy whereby it is supported and maintained, doth not, in general, abound with patterns, for the private man, to form himself by; and too seldom exhibits such, as the good man could copy after, without departing from his character.

Every man cannot rise, to conspicuous stations in life, or attain the abilities requisite to fill them with reputation to himself, and advantage to the community: but every man may attain to (that which is infinitely beyond them) the favour of his creator, by yielding obedience to his revealed will, and his divine commands. It is not every man's business to copy the States-man, the Hero, or the Philosopher; but it is every man's most interesting concern, to live so in this world, as to obtain everlasting happiness in the next.

That history therefore or biography, which describes the lives of such, as have steadily directed their

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course thro' this world to a better, in the right line of piety toward God, and goodness of heart and life among men, seems in an especial manner to claim our serious, and attentive perusal; particularly, where these good men themselves, from a view of being still helpful, and serviceable to mankind, when they shall be no more among them in this state of mutability, leave behind them lively monuments of their experience of the work of sanctification, and saving grace in them: reciting not only the actions and occurrences of their lives; but the internal motives of those actions, and the effect of those occurrences, on the state of their minds: unfolding the gradual operation of the grace of God, for their redemption from evil, and shewing forth the fruits of the spirit, out of a good conversation: Herein leaving the evident prints of their footsteps to lasting felicity, for their survivors, to trace the path to the like glorious inheritance.

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Of this kind of Biography, we have had several tracts published, in our society, divers of which, having perused with much satisfaction and advantage, as being thereby animated to an ardent desire, of treading the same path to blessedness, and tracing the footsteps of the flock, to the shepherd's tent, I am induced the more readily to forward the publication of the following sheets, and the more earnestly to recommend them, (with other compositions of the like nature) to the solid attention of my friends, and particularly to the youth of this generation.

Whom I could wish to be well apprized, that our reading and study, as well as every other occupation of our lives, is most properly and most profitably employed in the pursuit and acquisition of those virtuous dispositions, whereby we may please our maker, fill up our stations in life with propriety, and be good examples in our generation, and that it is a matter of important consequence to

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to all, *but especially to this age of inexperience*, to be very careful, and well directed, in the choice of the books they read, as well as the company they familiarly associate with, that they be such as may make profitable impressions upon them: these silent companions of the closet communicate a good or evil influence, according to the subjects they treat of, and the manner in which they are treated, with a secret but powerful effect upon the tender mind, and the apostle's observation that "Evil communications corrupt good manners"* is, in my opinion, applicable to corrupting books, as well as corrupting companions.

From the clear sense they had of the pernicious tendency of such compositions, our friends both in a private and collective capacity, have been frequently concerned to recommend a care in parents and guardians to prevent, and caution to youth and others to restrain their inclination to
the

* 1 Cor. xv. 33,

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the reading of “ Such books as tend
“ to leaven the mind into vanity,
“ profaneness and infidelity,”† under which description are comprized,
“ Plays, novels and romances, and
“ all those which have a tendency
“ to lead the mind from piety, and
“ to oppose or reject the divine authority of the holy scriptures:” and this licentious age, which hath produced an inundation of fictitious compositions of the former kind, romances and novels in abundance, presents an occasion to reinforce the caution to our young friends, to beware of touching the unclean thing, lest their minds be imperceptibly defiled thereby.

For such writings being adapted to the depraved taste of an indolent and luxurious generation, they seem more calculated for a diverting entertainment, or the amusement of an idle hour, than for profitable instruction, or real improvement in morals,

A 5 in

† See Yearly Meeting's Epistles, 1723, 1762, &c.

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in understanding, or in the temper of the mind : and the time employed therein, I judge, in general mispent, or spent to a bad purpose, and
“ There’s but little need to drive
“ away that by foolish divertise-
“ ments, which flies away so swiftly
“ of itself ; and when once gone is
“ never to be recalled. Plays, Balls,
“ Treats, Romances, Musick, Love-
“ sonnets, and the like, will be a
“ very invalid plea, for any other
“ purpose than their *Condemnation*,
“ who are taken and delighted there-
“ with, *at the revelation of the righ-*
“ *teous Judgment of God.*” *William*
Penn’s No Cross no Crown, Chap. 15.
Sec. 7. Few, I believe, are much
the better or wiser, for the hours
they pass in perusing such produc-
tions. The greater part, being the
invention of corrupt minds, have a
very corrupting influence. And those
which appear most plausible, are too
generally formed to fill the head
with romantick ideas, and airy ima-
ginations ;

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ginations; to flatter our pride, infuse a taste for sensual pleasures, nourish our propensity to worldly grandeur, and the desire of great possessions, and to bring the mind into a dissipated state: operating in a direction diametrically opposite to the grace of God, *which bringeth salvation*; * and teacheth us to deny all ungodliness, and *worldly lusts*; and to live soberly, righteously, and godlily in this present world.

For these reasons I am induced on this occasion to cast in my mite, and give my suffrage to this concern of the society, I am connected with in religious fellowship, for the preservation of their members from hurtful pursuits: desiring they may receive the word of exhortation to refrain from unprofitable or prejudicial compositions, as well as to peruse with seriousness, such as tend to impress the mind with religious considerations, and influence it to the practice of piety and virtue.

From

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From fundry papers which have formerly come into my hands, I have reason to believe, it was a practice with the author of the ensuing pages, to take down in manuscript frequent reviews of his life, by way of keeping an account thereof, in order to take a more minute retrospection : and to form a more precise judgment how he was prepared and preparing for the final account ; a profitable, rational, and religious exercise ! which it might be advantageous for all to employ themselves in every day of their lives. These seem to have been designed meerly for his own private use : but at three different periods he commenced a review of the whole, I imagine, with a more extensive view, the first in the 35th year of his age ; the second in the 54th, and the third in the 66th, but had proceeded only a little way in the last, when he was removed from this life. I have traced the last, as far as it was carried forward, and the second to the end :

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end : and from that period, having collected what authentick memorials I could, I have in a supplement continued the narration to the end of his life, which, with the memoirs to which it is annexed, is submitted to the candour of the judicious reader.

I have also annexed an epistle to friends in Ireland, which I found amongst the papers from whence the following memoirs are compiled, which seems designed for publication, and in which there are many observations well worthy the attention of those in particular to whom it is addressed, and of others into whose hands it may fall.

A Testimony, from the Men's
Meeting of Dublin, concerning
JAMES GOUGH deceased.

IT having pleased divine providence, to remove from us by death our worthy friend James Gough, we feel our minds impressed to give forth the following testimony concerning him.

By authentic accounts we find he was born at Kendal in Westmoreland in the year 1712. And, in his young years, was made sensible of an inward monitor to reprove his propensity to evil, and convince him of the error of his ways, which made, at times, profitable impressions on his mind for a season; but, through the instability of youth, these impressions proved not deep enough to be lasting, till about the twenty-first year of his age, when he removed from the North of England to Bristol, it pleased divine goodness to favour him with a fresh and prevailing visitation of his love, whereby he was made willing to give up, in self-denial and circumspection of life, to yield obedience to his requirings, who in his fatherly loving-kindness had thus visited his soul: and, by the gradual operation

ration of the divine power therein, he experienced a growth in the work of sanctification, and was thereby formed into a vessel prepared for the master's use.

About the year 1738, he removed from Bristol, and settled in Cork, and soon after he came forth in a public testimony, to the virtue and efficacy of that truth, which himself had experienced the beneficial effects of, and growing in his gift, he became an able minister of the gospel, and an instrument of service in the church.

His first journey, in the work of the ministry, was in the year 1740, to the counties of Cumberland, Westmoreland, Lancashire, and part of Yorkshire: His next to Leinster province: and in the summer 1743, he visited the meetings of friends through the principality of Wales, and many parts of England; in the course of which visit, he attended the yearly meeting of Wales, with those of Bristol and London: Soon after his return he thought it his duty to remove into Leinster province, and fixed his residence in Mountmelick, where his service became extensive, being in the center of a large body of friends. He almost constantly attended our province, quarterly and
national

national meetings, where he was often drawn forth, in the pure streams of gospel love, to the refreshment, and edification of friends: In the year 1774, he settled in this city, where he was well received, and well beloved, his innocent life and conversation adorning his gospel labours amongst us, being filled with love to mankind in general, and in particular to the flock and family, with whom he was joined in religious fellowship.

He followed his occupation of school-master, for some time in this city, but, in his advanced years, not being sufficiently able to bear the fatigue and confinement attendant on that employment, and being desirous to be more at liberty for the exercise of his gift, he gave it up: and for the three last years of his being a member of this meeting travelled much abroad in the different quarters of this nation, visiting the meetings, and, in many places, the families of friends, to stir up the pure mind by way of remembrance, and to provoke to love and good works.

And finally, being on a religious visit to friends in the province of Munster, and having proceeded to the city of Cork, where

(where he was engaged in a visit to the families of friends, and had with much diligence nearly finished the same,) it pleased the Sovereign Ruler of the universe, in whose hand our lives are, there to fix a period to his labours, and to remove him from works to rewards: for being seized with indisposition, and following the service before him too closely (as was apprehended) it encreased upon him to such a degree as brought on his dissolution, and he quietly departed this life, at the house of our friend, Joseph Garratt, in said city, (where he was affectionately and tenderly attended and taken care of during his illness) we believe in peace with the Lord, and much regretted by friends here and elsewhere, amongst whom his zealous labours will be much missed.

We desire that the removal of faithful labourers, may be so laid to heart by their survivors, as that they may be incited to copy their examples, tread the same steps to blessedness, and thereby be qualified to fill their vacant places with propriety-----
 “ Mark the perfect man, and behold the
 “ upright: for the end of that man is
 “ peace.”

He

He departed this life the 6th of the 10th mo. 1780, and was buried in the burying-ground belonging to friends of said city, the 9th of the same. Aged 67, a Minister 41 years.

Signed in and on behalf of our Men's-meeting held in Dublin, the 10th of the 4th mo. 1781.

John Bancroft
Robert Clibborn
Benjamin Byrne
Henry Astick
Robert Freeman
Thomas Fayle
Thomas Thacker
Benjamin Glorney
William North
John Smithson
David Newland
John Robinson
Joshua Forbes

Thomas Bewley
John Dawson Coats
Joseph Williams
Joshua Clibborn
John Robinson
Jonathan Hill
Joseph Pike
Joseph Sandwith
William Jackson
William Knott
Thomas Bewley Jun.
Samuel Russell
Thomas Barrington

INTRODUCTION.

FOR my own future benefit, and for theirs too into whose hands it may fall, I am induced to commit to writing the following review of my days, now in the 66th year of my age: for since we are launched on the ocean of life, our principal care ought to be to steer our course through it to the port of rest, and unmixed felicity, though it were through all kinds of hardship and self-denial; since, if we fail of this at last, it is then too late to amend it.

Could all the pleasures and advantages of this life be attained and enjoyed perfect and unmixed to it's period, even so they would be no compensation for the loss of happiness in a future and immortal state. But those pleasures and advantages never can be so enjoyed by any one, unless his passions and inclinations are subject to the government of God, who alone ought to govern his creatures, and who discovers his will, to the humble attentive mind.

Indeed the temporary enjoyers of the good things of this life, may shew a face of pleasure to ignorant spectators, while they seem to float, without interruption, in the midst of gratifications and amusements: yet a secret worm is often felt by

them, as it were gnawing at the latent root of their exultation and grandeur.

It is the universal and impartial regard of Omnipotence, which rebukes them for letting loose the reins of their lusts or eager inclinations, designing thereby their timely reformation for their everlasting good.

It often opposes the ambitious and proud, in their career; with the unwelcome discoveries, that they are roving in other pursuits than those that heaven designed for them: and not applying their precious time and talents to the great and good purpose for which they were given. Sometimes it displays the beauties and benefits of rectitude, deserted by them; and sometimes the horror and sad consequence of persisting in the neglect or violation of duty, thus discovered on the one hand, and counteracted by them on the other.

Hence too generally, disliking the check to present ease and pleasure, such as are intrusted with the means of doing good, and helping others on their way, turn their attention from this omnipresent monitor, this faithful bosom friend. They fly to tempting varieties, to soothing deceptions, to amusing recreations; they bear their heads aloft among the envying multitudes, and seek to drown his salu-

tary admonitions in splendor, noise, flutter, intemperance and dissipation.

Many such I have known, who are now gone to their long homes, whom in my younger years I envied.

I have been so foolish as to transfer my envy from them, after they disappeared, to their vain and short-lived successors; many of whom are also gone, and so will the rest ere long. And then what follows those that have left their heaven behind them, who assuming to themselves the direction that was due to God, have refused the reverence and obedience of his laws? Ah then the enviers and envied, like the blind led by the blind, fall into one abyfs. Unfit for the regions of pure love to God and each other, of perfect peace, of *joy unspeakable and full of glory*†, they are debarred from admission into them. Separated in the course of justice, plunged with the vast and innumerable hosts of rebellious and execrable spirits, all their bitterness, envy, resentment, eager desires ungratified, unceasing vexation and anguish descend with them, with infinite increase in an unbodied state.

A sensual earthly mind is too much vitiated to relish the pure joys, or to suit the society of the spirits of the just made

perfect. Goodness is painful to the wicked, being so contrary to the depravity of their nature. Heaven would be no heaven to them.

A change of heart is necessary to be experienced by every man, from a state of nature to a state of grace; from earthly and sensual dispositions and affections, to holy and heavenly, in order to be fitted for the fruition of, as well as the admission into the kingdom of heaven. It is then the greatest wisdom, while time and opportunity are afforded, to use all diligence to attain that state of mind, whereby we may be prepared, when all the transitory delights, amusements and desirable objects of this world fail, to be received into everlasting habitations: and how ought our hearts to be filled with thankfulness to God, who in his universal love to mankind, hath provided for them a physician, able and willing to heal all nations, to create clean hearts, and renew right spirits in all, who submit to him, and follow his directions.

But in order to attain this desirable state, we must make a total surrender of ourselves to the divine will revealed to us, in daily self-denial and fidelity; persevering therein to the end of our days, ardent in desire to do good, and to be conformed to the mind of our creator.

The less we look out unnecessarily into the world, or covet its honours, favours, friendship and greatness, and the more we look to God with a single eye, and covet his honour, favour, friendship and riches, the more shall we experience a growth in the very root, and in all the branches of the divine life, that we may be as a chaste spouse to Christ in every desire and aim, in every motion of the mind, and its companion the body too, and surely he ever merits it from us, even he who has graciously visited, and from day to day invited, and called us out of the spirit and ways of the world, to join himself, in order to partake with him and his, of pure peace and joy in the present, and more infinitely in a future state. His call is "Come out from among them, and be ye separate, touch no unclean thing, and I will receive you, and I will be a father to you" &c. *

By this call were our honourable predecessors in the beginning, separated from the spirit and ways of the world, and incited to refuse touching the unclean thing or whatever sprang from an impure source, what persecution soever that refusal might cost them, knowing that he

* 2 Cor. vi. 17, 18

whom they obeyed, and in whom they trusted, would carry them thro' all opposition, which they experienced (to their unspeakable joy) to be fulfilled, and live-ly testified to the world many of them both living and dying.

Those happy men and women left the Lord's vineyard (thro' their faithful labours with the divine blessing upon them) well fenced and clean (having gathered out the stones thereof) and abounding with the excellent fruits of the holy spirit of Christ.

After this, degeneracy stole in, revolting to the world, reimbibing it's spirit, resuming its customs, language and manners : which has since widely spread and overflowed like a deluge, broken down the fence, and introduced an unhappy change in the state of our society.

Yet there is no change in God or his laws. Oh ! then that we may speedily return back to him and them, and to that state from whence we have fallen, else great, it is to be feared, will be our condemnation.

Having premised these brief and most important observations, I now proceed to the narrative of my own life.

M E M O I R S

O F T H E

L I F E

O F

JAMES GOUGH.

I WAS born at Kendal in Westmorland on the 27th, 12th month, 1712, and my parents John and Mary Gough professing the Truth as held by the people called Quakers, I received my education in the same profession. My mother, who was an industrious, careful, well-minded woman taught me to read; and when I was a little turned of five years of age I commenced a scholar in friends school in my native town, under the tuition of Thomas Rebanks, at which school I continued till my fifteenth year. Having a
B good

good genius and a propensity to learning I attained with facility and readiness the Latin and Greek languages; and my quick proficiency therein, (I being of little stature for my age) excited admiration, procured me the fame of a great scholar, vastly magnified my little stock of attainments; and also introduced me to the notice of several persons of eminence in the town who would frequently question me in respect to my learning, and were generally pleased with my ready answers.

In particular a distinguished justice of peace, with his wife, took a singular notice of me, admitting me (young as I was) to free conversation with them, and introducing me at times into grand company which frequented their house. The said justice would say, that if my parents would give me up to him, he would send me to the university to receive a proper education. This flattered my ambition, as it was what at that time I heartily wished for.

By these means the seeds of wild nature, the noxious weeds of pride and vain conceit (the produce of every soil) received strength and nourishment in my early minority, and shot up high for my present childish age.

But

But in some sort to counter-balance these incentives to pride and airy notions, I had the advantage of receiving my education in a place, in and about which there lived many worthy friends, whose exemplary lives, and religious care and labours, often in my early years made good impressions on my mind, which (though my own propensities soon effaced them) left fixed upon my breast an honourable esteem for those truly good men and women, with painful reflections under the sense of my own infidelity, and secret wishes for that happy condition, which, I really believed them to be established in, by Christ their redeemer and Sovereign.

My understanding was enlightened when very young, to see both my own deficiencies in duty, and those of many others more advanced in years; and I thought, if I lived to be a man, their harms should be my warnings.

I remember a worthy minister, Joseph Jordan from Virginia, having had the small-pox at a friends house in Kendal, and being raised up again, at the first meeting which he got to after it, was drawn out in such a moving manner in his ministry, that the meeting in general seemed to be impressed with great tenderness under it: and I then (though but

very young) had a share therein. The desirableness of living so, as to obtain divine favour seemed to be very clearly and strongly set before our view. And the opportunity had some good effect upon my mind for a short season.

Here we may remark the advantage that accrues to religious society and to meetings, where they are favoured with a number of faithful elders, living ministers, and spiritually-minded friends; men of truth, "fearing God and hating covetousness"*. The liveliness of their spirits; the clearness of their sight, and the uniformity of their conduct and conversation, qualify them to shew the people how they should walk in the pursuit of peace, both by precept and example; precepts drawn from the living spring of experience, and examples formed by a watchful attention to the pointings and limitation of truth. I remember some whose very countenances seemed to command awe, and impress observers with serious consideration. As the salt of the earth, seasoning those amongst whom they walked with a sense of the truth which lived and predominated in them; under the powerful influence thereof these kept up meetings both for wor-

* Exod 18 21.

ship and discipline, and were enabled thereby to keep things in good order, as themselves were a good favour in their allotments. On the other hand we may observe that where the elders and active friends are not under this qualification; but under the form are suffering their hearts to go after their covetousness, secretly departing from under the influence of this divine principle, the cause and prevalence of truth too often declines amongst the different ranks of the people, "as in the day when a standard-bearer fainteth."

My mother made it her maxim in her plan of education to accustom her children to useful employment, frugal fare, and to have our wills crossed, in order hereby to render us better fitted to undergo any future hardships in life, that might be allotted to befall us. And I have reason to think that her cares and endeavours, with the examples and labours of good friends, were to me as "bread cast upon the waters"*, which appeared after many days. In the intervals of school-hours she would be for employing me in one useful occupation or other. This I thought a great hardship; and be-

ing much mortified thereby, I exerted my wits to evade it, often feigning pretences of school-tasks and exercises, set me by by my master, and such like groundless excuses.

The great duty of education, to discharge it rightly needs divine instruction and assistance, as much as any duty in life, and therefore parents have need fervently to pray for it, and faithfully to follow it when received. Otherwise they may be in danger of falling short, and the deviations and miscarriages of the children (at least in part) may lie at their doors.

But if my mother might seem to err on the one hand, viz. that of severity, it is to be feared that the far greater number err on the other hand, viz. that of indulgence and connivance: and that though the former be more painful for the present, yet the latter generally proves more pernicious in its effects and future consequences. I verily believe, I have enjoyed a better state of health, from being brought up in a hardy way, as my constitution was but weak and tender.

Upon a review of my state at this age, my recollection represents it as a complication of ambition, envy, craft and deceit; but that even then, a divine monitor

tor was near me to manifest and reprove the corruption of my heart, and the evil of my ways. I was sensible of my mother's anxious care for my preservation from evil, and attainment of good: but I eluded as much as I could the confinement, which she thought conducive thereto, in keeping me under her own eye, and out of the way of corrupting company. I loved liberty; I sought it with eagerness, frequently got it by craft, and abused it to my hurt, as unexperienced young people are too apt to do.

In this state, I well remember, I was afraid and ashamed to meet with good friends, such as I yet loved and honoured, being inwardly convicted from the consciousness of my own vile and unguarded conduct. Sometimes I received from some of them the reproof I deserved; and sometimes I thought their very silence rebuked me. At other times in their company the love and desire of goodness re-entered with a strong force. But being withdrawn therefrom, temptation too often reinstated vice in its wonted seat in my heart, and in the direction of my conduct.

I easily and clearly saw the wide difference betwixt good and bad company, and how much the former was preferable; yet the powerful allurements of the latter forcibly

forcibly drew me into, and held me fast in a wretched captivity thereto, manifestly contrary to my better judgment, which, I fear, is the case of many others.

There being a large body of friends in the county of Westmorland and the adjacent parts, our general meetings were many of them very largely attended; and as it was the care of the elders, and other friends concerned for the welfare of the youth, to encourage them very early to attend the meetings of discipline for their improvement in virtue and sobriety; I attended many of these large meetings, but too frequently without reaping any share of the real benefit intended by them, or receiving any other impressions than those of vanity and airy ambition: so that however such meetings were favoured with divine virtue and power, the dissipation and absence of my foolish roving mind rendered it like the barren heath, not profiting by the fruitful shower, or chearing beams of the sun.

And there is reason to fear, that this may be the case of too many young people, who are pleased to go to these large meetings from other motives than those of piety, who, forgetful of the intent and design of them, indulge their corrupt inclinations in very unseasonable gaiety and festivity.

festivity. What the faithful labourers in the church endeavour to build up, these in their unguarded conduct pull down, and sometimes bring reproach and disagreeable reflections on their religious profession.

Whereas had these meetings been constantly beautified with an uniformity in the conduct of professors, consistent with the divine principle of truth and the doctrines of its faithful ministers, they would have proved of much greater service. For as the truth is in itself unspotted, and its excellency unchangeable, the glory and dignity thereof would have shined forth very amiably and attractively in the eyes of the nations, had not the misconduct of its professors too frequently and extensively eclipsed its genuine lustre; which merits the solid consideration of all, who have been educated, or have joined in profession with us; both when they attend such meetings, and at all other times.

(1727.) Being arrived at my fifteenth year, my mother was anxious to have me put to some business. Through her persuasion my father in the course of his travels, spoke to David Hall (the memoirs of whose life are extant, and for whom my mother had an honourable esteem) and agreed with him to take me

as usher to his school, desiring no other terms for me but my board, and such instruction as he might see I yet needed: which gave my mother great satisfaction.

She accompanied me to his house at Skipton in Yorkshire. And here I experienced the advantage of the education she had given me, for thereby I was prepared to submit more willingly to continual employ and hardship. And though many of the boys coming from full houses and plentiful tables, thought their fare here mean (as indeed the price for both boarding and tuition was but eight pounds per annum) yet to me it was in general otherwise.

There happened to be in the family at this time two youths, whose cases or events in life, I think not improper to mention by way of caution: but their names I would wish to be buried in oblivion, unless they may yet be favoured with repentance to salvation.

The one was a lodger in the house. He was a valuable pattern, and very helpful in the family. I esteemed him to be in a happy condition, and still believe he was so at that time. He had a few words in the ministry and grew in his gift; but afterwards becoming exalted, and too fond of applause, he fell into the snares
of

of the grand enemy, and brought a reproach on the truth, and on the ministry. What need hath he that standeth, or thinketh he standeth to take heed lest he fall!

The other was at that time an apprentice to David Hall. He was afterwards a minister well esteemed among many friends; but, alas! he also shamefully fell. And what renders the case of these my formerly well-beloved friends still more melancholy, is, that though there is balm in Gilead, yet they and others, whom the enemy has thus wounded, and poisoned, will not turn to the physician there, but rather endeavour to have their wounds deceitfully healed.

I remember to have heard one, who had basely fallen in an unguarded hour, boasting a few years after, that he had been washed in the bottom of Jordan, and had brought up stones of memorial; and this in an affected ministerial way, when it appeared not to be the case to any but himself: but rather that the poor man was still under the deception of the crafty enemy, willing to deceive himself, and wanting to deceive others, while he was at best but very superficially washed from deep defilements. Judgment had not had its perfect work, though he was very willing

willing to think and to have it thought by others that it had. And to evade that awful consideration, that the most pure and righteous God is jealous of his honour, and requires our going clean through all that humiliation, labour and patience, which his light in the conscience discovers to be necessary for repairing the dishonour incurred. All palliations or softening excuses; all arts to conciliate human compassion and favour, are but like fig-leaf coverings, through which the nakedness of transgressors is manifest to such as are endued with true sight, and like dawbing over destructive breaches with untempered mortar.-----But enough of this digression, wishing it may prove useful where needed.

(1728.) When I had stayed in my service at Skipton a little more than a year, my master gave me leave to return to Kendal to see my relations. He made me the bearer also of a letter to my father, wherein he signified, that considering my years, he approved of my qualifications and conduct, and offered wages for my future service. My mother took little notice of the offer; but was exceedingly rejoiced at the other part of the letter, as giving her better hopes on my behalf, than she hitherto had.

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In the course of the succeeding year, by agreement between my father and my master, I spent three months with Richard Kennedy writing master in Liverpoole to improve myself in writing, and learn some branches of the mathematicks. One seventh day while here, I (having always a great propensity to see towns and places that were new to me) went to see the city of Chester, and lodged two nights at Peter Leadbetter's; in my returning by Eastham Ferry, which is five miles athwart to Liverpool, an elderly gentlewoman having got some play-books in the boat, I offered to read for her: as I was reading, some horses in the boat grew unruly, which terrified her very much; so that she put by her play-books, and would no more (while we were in the boat) touch them herself, nor suffer me to touch one of them.

Many remarkable preservations I had in my younger days: but the most remarkable was during this my residence at Liverpool which happened as follows. One first day in the afternoon I went with some other boys a boating in the dock, which by means of flood-gates was kept so full of water as to keep the ships afloat, when the tide was out. We rowed several times from one end of the dock to the other.

other. At length some rude boys, that were stronger than we, took from us our oar or oars, and this in all probability proved the means of our preservation. For now we found ourselves obliged to work our way with our hands by the ships to the upper end of the dock. Which just as we reached, we heard a noise as of the loudest thunder: climbing up from the boat unto the quay, we soon found that the dock gates being grown old were broken down. The water rushing out in a rapid torrent, bore down all before it, oversetting and greatly damaging several vessels that lay near them. The frightful nearness of such a danger, and narrow escape from it so affected my mind, as to invade my sleep that night, and repeat itself again to my imagination with aggravations of horror.

At the expiration of my three months here, I went to Kendal yearly meeting, where my father, being just arrived from a journey, in which he had made his way through Skipton, informed me that he had agreed with David Hall to bind me to him four years longer; this was no agreeable intelligence to me, for although I honoured my worthy master, yet every thing else was not as I could wish it. I thought I could foresee much hardship to be
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be unavoidably my lot : yet as my father had so agreed, I thought it my duty to comply. I endeavoured to put a good heart and face upon it, and so entered upon my part. During these four years my master was frequently abroad at meetings. He did not often miss the quarterly meetings at York, and sometimes attended the yearly meeting at London, and then the care of the scholars in and out of school lay heavy on me.

Both before my coming to Skipton, and while I was there, I often had fresh desires kindled in my heart after redemption, I was shewn clearly the necessity of it, and the danger of delays in a matter of such consequence ; so that I have left off playing for a time, thinking it great infatuation to squander my precious hours in play, when in danger of my life, and that too for ever. But the most particular reach I had was at a meeting in our school-house under the baptizing ministry of John Fothergill, whereby I was awakened to vigilance for a season, rising early, and carefully attending to every step in my business, and the duties of my station. But soon, too soon, the fervour of this sacred flame abated, and I gradually fell back, and became just what I was before :
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yet I did not forget or wholly lose the sense of this day of my visitation; but often privately lamented my revolt, and I continued still to maintain a good character amongst friends.

I do not remember much more than what I have already intimated in general of these four years, save that one time, when my master was abroad, I thought myself hardly and unreasonably used, and thereupon conceived a design to run away by night (it being moon-light): but that kind Providence whose fatherly care was over me, when I was too little careful for my own well-doing, with-held me. For when the time proposed for putting my design in execution arrived, the pernicious consequences of such a procedure, were so clearly manifested to my mind, that I was discouraged from the attempt; and therefore concluded patiently to endure what might be permitted to befall me, till the termination of the time contracted for, might bring me my release in a reputable and conscientious way.

Near the expiration of my time I writ to some of my friends, acquainting them, that I intended to try some new place, and received a letter from my good friend John Wilson of Kendal, signifying that Alexander Arscott of Bristol wanted an usher,

usher, and offered twenty pounds per ann. Which offer I readily embraced.

(1733.) So leaving Skipton, and the yearly meeting at Kendal approaching, I went thither, staid a few days with my mother, and then set forward for Bristol. In my way at Wolverhampton, standing at the door of the inn where I alighted, I saw a crowd of people passing by, and heard it was a Quaker's funeral; whereupon I went to it, and our friend Joshua Toft (whom I do not remember to have seen before) attended it, and was raised up in a large and living testimony, whereby I was afresh reached, and considerably tendered, and thence proceeded on my way under revived impressions of good upon my mind to Worcester; there I met with William Beesly going to Bristol yearly meeting, with whom I went in company to Gloucester, but my horse being tired I was forced to leave him behind, and walk the greatest part of the remainder of the way in my boots. In a few weeks after, that worthy minister and elder John Richardson of Yorkshire landed, in company with Robert Jordan from Pennsylvania, who bought my horse for the same price it cost me.

My good master Alexander Arscott was like a kind and tender father to me. He
was

was the eldest son of the parson of Southmolton in Devonshire, and himself educated at the university of Oxford, with intention to fit him for the same function. But when he was just ripe for preferment, and might have had a fair prospect that way; his father being well beloved and respected among the great men in that country, he turned his back on all prospects of this kind, being convinced of the blessed truth. This was a great mortification to his father and mother, who would both sit weeping by him in the bitterness of their hearts, as I have heard him relate. This, he added pierced him deeply, as he sincerely desired to be a dutiful son to tender and indulgent parents. A cloud came over his understanding, and the enemy in his own breast suggested that he was acting quite wrong. But as he humbled himself before the most High, imploring his direction, he received a fresh light that he must forsake father and mother for Christ, and be faithful to the manifestation of his will, through all events. His parents became afterwards better reconciled to his change, when he was settled in good business in Bristol, where he kept school for the children of friends and others, from that time till his decease, being about thirty-five years,

years, and proved helpful to the rest of his father's family, in procuring them by his interest places for getting a livelihood.

I came up to Bristol quite plain in my garb (as David Hall would not suffer any other in his family) and it being the time of the yearly meeting, at a friend's house I fell in company with some well-minded friends, one or more of whom observed to me, that sundry young people had come up the same way from the north of England to the southern parts, particularly to London and Bristol; yet after being there a while they ran into the fashions of those places, till they even outstripped the native inhabitants.

Now I had not only been educated in plainness; but had been inwardly convinced of the foundation on which it stood; wherefore upon hearing this account of the ridiculous folly and instability of my country folks, I was sorry that they gave occasion of such remarks to their dishonour, and took up a resolution to continue steady in my old plain way. And I do not know that I suffered any external disadvantage by it: and if I had, the cause of truth is worth suffering for, and the almighty rewards patient suffering in a good cause. But I found that good friends seemed to love me the more on this
account;

account; and even others, who were conscious of their degeneracy seemed to respect me, as apprehending me to be better than themselves; And I had most peace of mind in continuing in my wonted plainness, though I was like a speckled bird, there being even then very few plain-drest young people or others in the meeting of Bristol. But I have observed that deviating from this path of plainness, which truth leads into, and making excursions in dress, opens the way to intimate connexion with young people out of our society, or libertines in it; and so leads further and further from a due subjection to Christ's kingdom and government, often making them forget and lose the good which they have formerly possessed, and consequently draws them along into the utmost danger. Whereas adhering to the truth and its plain path, opens the way for safer and more profitable and edifying connexions, as I often found here, to my solid inward satisfaction, which I hope I shall never forget.

Being now removed far from all my connexions, my parents, relations and the place of my nativity; and being here as a stranger in a strange land, having at first little or no acquaintance in my new residence; in this my solitary situation it
pleased

pleased divine Goodness to take notice of me, and to favour me afresh with a merciful and reaching visitation of his love to my soul, and more clearly to reveal his Son in me, whereby I was given plainly to see that my safety here, and happiness hereafter, depended upon my yielding faithful obedience to his requirings by his light in my heart, and that his requirings would be only what tended to my real good, and lasting welfare.

This was a day of my soul's espousal to Christ Jesus. I was overcome with his love, and with admiration of his condescending goodness to such an unworthy creature; it being the day of the Lord's power, I was ready and willing to do any thing that I saw I should or ought to do.

Having a strong inclination to poetry, I had sometimes at Skipton indulged my fancy therein. But now when the Lord's power took hold of me, I sacrificed all my idols and burned all my collection of poems, even though some of them were on what would be called good subjects; yet they had too much attracted my mind, and engrossed my thoughts. I was made sensible that these poems were not my proper business, yet they took the place of what was really so, and therefore I gave them up. For I now saw that
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I must shut out and leave behind me what others generally crave and pursue, viz. The vain desires and delights, which lead away the mind from that great Being, who wooes us to true happiness.

And indeed my whole delight was in the company of Christ my dear Lord and master. I was directed by him to do all things well, and bear all things with meekness. And as I on my part carefully regarded and practised his directions, my soul enjoyed the sweet sense of his approbation. And I preferred it before all the world, which I saw to be of little value compared with the favour of its almighty Creator. To please him I thought well worth all the toil and suffering of the day; and the desire of doing it, whetted my industry and strengthened my patience. Thus I enjoyed a good time, and was often overcome with the love and kindness of my dear redeemer.

For in him I had now a father, a guardian, and a friend, and an excellent one indeed, who embraced me with the most engaging affection, when I applied myself to do every thing rightly. All friends and relations, with all kinds of enjoyments seemed to center in him alone, for he alone amply supplied all, and having him was having every thing that was good. In
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his presence there could be no want. It was then no hard matter for me to deny every natural and corrupt desire, as for his sake; and to renounce the objects which had formerly pleased me too well, and which I had been foolishly fond of: and yet for the rejection of these things, which had done me no good, but harm, I ever found him a rich rewarder.

In his presence I could envy no man, however rich, eminent or seemingly happy; but I loved all men as his workmanship, and wished that all would come to him, and in and with him be truly happy for ever.

Then bidding farewell to the world and its vanities, whose beauty and alluring lustre were tarnished and eclipsed in my eyes, through the superior brightness of Sun of Righteousness shining in my heart, I loved solitude that I might seek him, who was now become the life of my life, and wait for his fresh appearing to me, who brought with him not only light to shew me my blemishes and defects, but animating fortitude, fervent desire, and divine help to withstand and surmount corrupt habits and propensities, and vigilantly in the secret of the soul to guard against the first rising of any imagination, or inclination, that was not consistent
with

with the pure holy discoveries of his blessed spirit. Thus with the royal psalmist, Psal. 16. 11. "in his presence I found fulness of joy". My mind was moulded into a divine frame, a new creation of pure love to God and to men, wherein the heavens and the earth in a sweet harmony, seemed to shew forth the power, wisdom and goodness of the one good Father and preserver of the whole. I rejoiced that I had lived to see such a day, wherein I had a sure evidence in my own bosom of being translated to a better world, to live for ever united to him and his, if I should then be snatched from this.

Happy had it been for me, had I still thus continued steady in my progress towards perfection, through following his guidance towards it: but being in a great city, I sometimes looked out, and thereby again caught sensual desires, which demanded to be gratified, and were too often obeyed, when in my power, by which I again did harm to myself, and gave away my inward strength and fortitude for walking faithfully, as Sampson gave away his to Delilah; yet I still bore a good character, and many looked upon me as a young man of steady conduct; but by a painful feeling of my own instability I knew myself better.

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A good condition is easily lost, for want of duly observing our blessed Lord's direction to watch and pray, lest we enter into temptation.—While I observed it, I daily and hourly found the benefit of it, in my rising up and lying down, and on my bed in the night season, having my heart and affections wholly set on Christ, and the great end of his having given me existence, blessing his name for so revealing his goodness to me, renewing covenant with him, and watching against every thought that had a tendency to carry off my mind, and separate it from him.

I rose early, implored him to direct me how to spend every part of the day, most to the honour of his name; and to aid me to exert myself in the full discharge of my duty every way. And oh! many times in the day great peace, and solid satisfaction flowed in my soul for attending to and following his internal directions.—Every thing went well and in proper order, through this constant care to walk exemplarily, and act faithfully in the duties of my place and station in life. And many times in the evening of a well-spent day, my soul overflowed with the sweet earnestness of the heavenly and everlasting reward, reserved for perseverance in well-doing.

Sometimes to every body that I saw, I felt great love to rise in my heart, and a tender well-wishing desire for them, that their souls might partake with mine of the hidden treasures of the unutterable love of Christ, and the joy of his salvation.

May I never forget the day of this his most engaging kindness, and of my espousals to him. I may say *truth is truth*, unchangeably excellent, holy, pure and perfectly good. It leads to every thing that is best, and upholds in it, and rewards for every act and instance of self-denial in obedience to its dictates. Ever worthy to be admired, adored, revered, loved and served by all the nations in the world, as that which alone would make all happy in true love, and preserve all in pure and spotless order every where. So would earth resemble heaven, and its inhabitants be linked in a holy, blessed society with Christ, with angels and the spirits of the just made perfect, in enjoying together the brightness of his presence, in whose presence is joy and at whose right hand are rivers of pleasure for evermore. For this our Lord prayed to his father on behalf of his disciples; "sanctify them through thy truth, thy word is truth".
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I continued in Bristol upwards of four years, living with my worthy master, for whom I had a great and deserved esteem, as assistant or usher in his school to the time of his death, which happened the latter end of my fourth year there, he being seized with a diabetes, which gradually weakened him, till at last in a sweet frame of mind he departed this life, generally regretted by friends and others, having been a man remarkably serviceable, not only as a member of religious, but also of civil society. His character for integrity being so universal, that he was very much employed in determining differences between his fellow citizens either as arbitrator or umpire. So that to the blessing of the peacemaker he might seem to have a title above most. His funeral from the Friars Meeting-house was attended by a very great number of friends and others. Four friends appeared publickly to a very crowded audience, viz. James Tylee, Daniel Badger, Isaac Sharpless and Thomas Gawthrop. The next day the men's meeting elected Jonathan Nelson schoolmaster of Reading to succeed him, and desired me to keep up the school till it might be convenient for said Jonathan to come, which I did, and at his coming resigned it to him.

(1737.) Being informed that friends at Corke in Ireland wanted a school-master, I agreed to go thither to serve them in that capacity; so calling to see and take leave of my brother, who lived with Thomas Bennet at Pickwick in Wiltshire in the station of usher to his school, I went from thence to Gloucester and was at the two meetings there on first day, which were poor small meetings. On second day I rid to Worcester, and stayed there at my kind friend William Beesley's over third day. The week-day meeting there, was to me a tendering season both in silence, and under the lively ministry of old John Corbyn; towards the week's end I reached Kendal, where I stayed two or three weeks; during which stay, my father took a fever and died. A day or two after his funeral, I left Kendal and returned to Bristol, from whence, after waiting sometime for a wind, I took shipping for Cork, in company with doctor Rutty of Dublin, who had been at the yearly meeting in London, and amongst his relations in Wiltshire and was also waiting for a passage to Cork.

I was affected with an awful impression on my first embarking; it put me on considering on what foundation I ventured my life upon the water. On that head

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I was soon favoured with inward satisfaction, and resignation to divine Providence.

The wind being unfavourable we had a very tedious passage, being ten days on the water from Pill to the Cove of Cork. It was late at night when we landed at Cove, and next morning went up in a boat to Cork, where I lodged about two weeks at Jonas Devonsher's, (a friend of a large estate) his two sons being under my tuition, and afterwards boarded in a friend's family till I married.

The meetings of friends in Ireland, and particularly in the province of Munster, not lying so contiguous as in many parts of England, could not so conveniently be joined several together, to constitute monthly or men's meetings of discipline for transacting the affairs of the church, but in these parts particularly; each particular meeting was a men's meeting in itself, and some of the meetings both hereaway and in other parts, being greatly reduced in number, it became the concern of friends in Ireland to recommend, to the larger meetings nearest to them, the care of visiting these little meetings frequently, to inspect their state, and help them by advice and counsel as occasion might require. Two of these meetings,

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viz. those of Bandon and Youghal were under the care of Cork men's meeting, which was regular and constant in appointing visits to them at the stated times.

I being now become a member of Cork men's meeting, (being recommended by certificate from Bristol) it fell to my lot in company with other friends to go upon a visit to the meeting of Youghal: here seeing Mary the daughter of John and Martha Dobbs of said town, a plain and orderly young woman, I found my affections closely engaged towards her, and having proposed to her parents my desire to address her in order to marriage, and obtained their consent, after some-time we were married there according to the good order used in our society.

The said John Dobbs her father being convinced of the truth, while he was a student at the university of Oxford, was for his fidelity to conviction disinherited by his father Richard Dobbs of Castle-Dobbs near Carrickfergus Esq; of an estate worth several hundreds per ann. being his eldest son.

His father left it to a younger son, who was to pay my father-in-law ten pounds per ann. out of it, which during the lifetime of that son was but indifferently paid, and by his prodigality the estate was

was involved. But his son Arthur Dobbs, late governor of North Carolina, succeeding to the inheritance thereof, voluntarily doubled the said annual sum, and paid it punctually. My father-in-law having studied physick at the college, practised it with good success, and great Christian charity to the poor, so as to save little from his income that way.

He had been the favourite of the family, but upon his joining in society with friends, and giving up his whole heart to follow the discoveries of the light of Christ in his own conscience, he was treated by his father with the utmost severity as a rebel, and then cast out as an alien. So that he might well be said to have forsaken for Christ's sake, father and brethren, and sisters, and houses, and lands; and like faithful Abraham to have offered up to the Lord whatever was dearest to him in this world, and to have trusted in God, which was doubtless counted to him for righteousness.

Being beloved by friends, he was urged by some to have recourse to the law for the recovery of the family estate as his birthright, which he had done nothing to forfeit, and assistance offered him for doing it. Whereupon he was prevailed upon at length to make a beginning; but
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not having that inward peace with Christ which he preferred before all the world, in this first step of contention, he put a stop to all further proceedings, and rather chose to confide in God without it.

For a more particular account of him see the collection of friends sufferings in folio, vol. 2. and doctor Ruttys History of the Rise and Progress of Truth in Ireland. Of him I have only to add, that he made a joyful and happy exit, in an exceeding thankful and triumphant state, out of this world, with a full assurance of going to live for ever in a better. He died about seven or eight months after our marriage.

His wife Martha Dobbs was convinced of truth before their marriage, by the dying expressions of a handmaid of the Lord, viz. Deborah Sandham. She had a few words of publick testimony in meetings, survived her husband some years, and died in a good old age, having been a heavenly-minded woman.

Previous to my marriage, a small lot of ground offering for building on, which was very convenient to my school, and the carpenter reckoning he could run up a neat small house for a sum I could then spare, (having in my employment in Bristol and here saved so much) I adventured

tured in conjunction with a friend, to take the ground and build upon it, and the house was finished a few weeks after our marriage; but the cost of it came to double the sum the carpenter had proposed it might be built for. This and some other things filled me with gloomy apprehensions, and I became very dull and dejected in my mind in consideration of my circumstances, finding I had gone too far, and owed what I was not able to pay. However, as my intentions were honest, and my anxiety great that I might not by any misconduct blemish the truth, which I had been instructed so highly to prize, by exerted endeavours, with industry and frugality, and through divine assistance, in some time I got over this difficulty, and paid every farthing.

It may perhaps appear to some, that the recording of such transactions, is of little importance or edification to uninterested readers; but it hath not appeared so to me. The accounts of those difficulties which for want of due care and foresight, and a constant, steady and deep attention to the unerring guide, we fall into, though more humiliating, may perhaps be no less useful for caution, than those experiences, we can review with more heart-felt satisfaction are for encouragement

ment and imitation. Truth hath ever led to integrity, punctuality and upright dealing in our outward affairs, and to limit ourselves to few exigencies, and an humble condition in life, rather than invade or risque the properties of other men. We cannot all get a deal of the treasures of this world (nor is a deal necessary to our well being. "A man's life consisteth not in the abundance of the things he possesseth") but we may all live on a little, if our minds be kept humble, and the sensual appetites be subjected to the cross of Christ. Now my view in relating how I was (undesignedly indeed) involved in embarrassed circumstances, is for caution to unexperienced young persons, to be very considerate and careful in their expences, that they be neither lavished on things needless or superfluous, nor in things otherwise convenient and lawful, in a measure disproportionate to their ability to support clearly out of their own, with honour, reputation and a good conscience; (for in this circumstance things lawful in themselves are not lawful or expedient for them) that so the profession of truth may not suffer reproach by their miscarriage, as it hath done by that of too many others, to the great regret of the honest, and right-minded of our religious society.

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Furthermore, the narrative of these difficulties and anxieties, that attended my first setting out in the married state, seems to me to convey this instructive intelligence to all single young persons, who have not good patrimonies, or are not yet well settled in some business, proper to maintain a family, that if they would do well in the world, they should not be hasty in this weighty affair; but consider wisely before they proceed toward it. While single they have only themselves to care for, and if they keep their hearts staid upon the Lord (which is far easier for them to do, than when weighed down under a load of care and encumbrances) and come up faithfully in the way of their duty, they will be happy. And by all means let them beware of entering into this most interesting engagement, which is for life, on which the happiness or unhappiness of this life very principally depends, and by which that of the next may be very materially promoted or retarded, till they see that in the due season the Lord opens their way, and conducts them in it. Then the marriage will be honourable, the married will be like minded, standing in the counsel of best wisdom, will be truly helpmeets to each other both in their temporal and spiritual concerns;

concerns; joining together with united and prepared hearts in religious and family duties, and strengthening each others hands for every good word and work; minding the in-speaking word, more than the attention or opinions; the approbation or censures of the world. Such if they have but little of earthly treasure are happily married. But on any other terms, whether married or unmarried, people are not in a good way. And it is infinitely better to be married to Christ, than to be married ever so grandly in the world out of the divine counsel and covenant.

As I had a religious desire in my choice, and that I might be rightly directed therein, I had reason on the whole (notwithstanding these outward discouragements aforementioned) to hope that I was so. For my wife was the child of good parents, from whom she had received a religious education, of orderly conversation, innocent and well inclined, and we were in a good degree favoured together of the Lord, she being free to give me up to every service I thought it my duty to engage in. Upon my first visit to her, the sense of truth and the solid edifying conversation of her worthy parents deeply fixed the best impressions on my spirit,
so

so that in my return home to Cork (twenty computed miles) my thankful heart was like a cup filled, the tears of divine joy overflowed, and ran down my cheeks the greatest part of the way.—— In this thankful frame I reached Cork, and my friends there, who generally had a love for me, were pleased to see me, and to hear such account as I had to give. But then this good went off, and the instability of nature succeeded in a great degree, though still mixed, with a reverent view to the better part.

(1739.) About four months after our marriage, being at a meeting at Youghal, my heart was bowed in reverent fear, and filled with the sweet influence of God's universal love, it then appeared to be my duty, in the clearness of that light and strength of that love, to call to, and invite those present to come to Christ, and yield grateful obedience to his laws. I had been for several years before fully persuaded that this would be required of me as a duty, and had desired never to dare to venture upon it till it should be so required.

Upon this duty being clearly presented to me in this meeting, discouragements and obstacles poured into my mind in abundance, such as that if I should deliver

liver the words imprest, I should then be exposed to much speculation, and become the immediate subject of conversation among such as love to catch and propagate matter of amusement; that perhaps the like duty might never be required of me again, and in that case I should be likely to be remarked, and talked of for many years, as one who had begun and not gone on. Instances occurred of such as had preached amongst us for a time, and had either dropped it and fallen away, or had on one account or another, incurred a publick, and general dislike or disgrace, and that therefore it might be safer and better for me, to rest quiet with good wishes for the people, and to exhort in a more private way, as I might have opportunity, and a fresh concern on my mind. These grounds of hesitation detained me till a friend kneeled down to conclude the meeting in prayer.

I then saw clearly that if the meeting should break up without my uttering the exhortation, which was fixed with so much weight upon my mind, I should unavoidably incur the stings of conscious guilt, and the crime of disobedience.

Therefore not attending to the friend's publick prayer, my mind was earnestly and closely exercised in mental supplication

tion to the Almighty, that he would abilitate me to be faithful. I had a hard struggle and conflict on this occasion : but at length the power of divine faith prevailed, to the shutting out and putting to silence all manner of discouraging apprehensions. And when the prayer was ended I durst not sit down, fearing I should not have power to rise again in time ; but turning about to the meeting, and seeing some of the people staring me in the face, such was my weakness, that I raised up my hat, and holding it before my face, I spoke the words, which had lain with weight on my mind and sat down. A flood of divine joy poured into my heart, and filled it all the day : I went in this frame of mind into several friends families, and my heart being still melted with divine love, the tears of joy and thankfulness flowed down my cheeks, which some ignorantly mistook for trouble of mind, saying one to another, *they pitied me.*

It was indeed a memorable day to me : for I seemed to myself to be raised above the sordid and sinful inhabitants of this world, and to be admitted a partner of the blessed society of saints and angels, and spirits of just men made perfect
through

through entire obedience rendered to their God.

I had a full assurance in myself that if then sudden death should seize me, I should immediately go to that blessed society, to live in a holy and happy communion with them for ever, to adore that God and Sovereign, who had so infinitely favoured us. And this is the very nature of that truly excellent religion, which our dear Redeemer came to bless mankind with.

I might give some small account of services, and good effects, arising from my thus obeying the divine manifestation; but accounts of that kind I leave to those, who have steered more steadily than I have done, and think it more proper for me to look to the other side of my case, and that with shame and confusion of heart, mixed with humble admiration of divine Goodness, which has hitherto indeed been great, and blest me with a few heavenly and good days, wherein I should not have been afraid of death, or of the awful and tremendous judgment which is to follow it. Oh! that I may (through faithfulness on my part) attain the like again, and that my last day may be my best day! But alas, a consciousness of infidelity in divers respects is my present compa-

companion, though not with my will, or by design; but through want of maintaining a proper vigilance and devotion, and thereby losing the fortitude, which I have sometime been invested with.

Many of our dear honourable friends of the first generation in our society, appear from the time they were drawn to the pure fountain of light, life and love, to have adhered thereto with immovable steadfastness to their last moments: and a few I have known in my time, that have greatly arisen, and steadily persevered (considering the degeneracy of the age) in a faithful attachment of soul to that grace and truth which is come by Jesus Christ; and that have washed their robes white in his blood, and have kept their garments unspotted; but very few that have come up to this height, and so continued as with their feet fixed upon Mount Sion; very few that have got over the opposing mountains of human respect, selfish regards, sensual appetites, desires of the ease, honours, or profits of this world; all which tend to debase the soul, darken the judgment, eclipse the brightness of heavenly light; blunt the edge of godly resolutions, and contract the corrupting leaven and spirit of the world.

It

It is lamentable to reflect how many in our age, even of the anointed sons, and servants of the Lord, have by these means gradually declined and dwindled, and at length totally fallen off, as Judas did from Christ, and Demas from his faithful apostle, and made shipwreck of faith and of a good conscience, and brought lasting disgrace on themselves, and that good cause, in which they had been humbly and honestly engaged. Yet truth changes not. It is the same still, and still able to preserve from falling, to build up, and give an inheritance among the sanctified.

I remember that the above considerations made me earnestly pray, that since I had given up, and put my hand to the plough, I might never look back to Sodom again, like Lot's wife; but rather suffer any thing in this world, than disgrace the cause of truth and righteousness.

Encouraged as above, I proceeded to minister in publick meetings when I had something given for that end, through which exercise my gift became gradually enlarged. But alas! I too often made false steps in my publick ministry, as well as in my thoughts, words and actions in private conduct, for want of self-love being more mortified, and subjected to
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the spirit of Christ, which teaches divine wisdom.

Being of an active natural disposition, it became a cross to me to be silent, when it was best to be so. And sometimes after I stood up I continued too long, till the testimony as to the life of it, flattened and grew tedious to the hearers. I wanted too to imitate some others, who, I thought, preached finely. Thus the enemy of man's happiness continually seeks to tempt every class in the church militant. As the eye is kept single to the holy head, and the body full of light, in the light he is discovered in all his approaches and transformations; but I was not constantly enough on my guard against his stratagems, and therefore was sometimes seduced even to think I did well, when I was zealous, though not according to true knowledge, nor to the honour of the great name of Christ our Lord: for he is most honoured by the subjection of self; and by divine love, coupled with humility and patience.

Among the many good institutions which the discoveries of celestial wisdom have established in our society, that of faithful elders appointed to watch over the flock, and over the ministry, has been found to be very useful. And though the
love

love of self-honour made me sometimes bear hardly the reproof of a friend; yet I have afterwards, as in the cool of the day, discerned the expediency of it, and been induced to desire to be more careful in future, and to be willing to receive advice, as well as to give it.

O ye, whom Christ calls into the work of the ministry, or any other office, give up your lives to him and it, both to do and to suffer what he may order or permit: for the vessels of the Lord's house are to be of *beaten* gold. Every son whom he loves he rebukes and chastens. Then ever receive with a good mind the counsel or the reproof of a friend.

If others revile and taunt in bitterness and wrath; in haughtiness and insult, as whoever will live godlily in Christ Jesus must suffer persecution; yet all things will work together for good to them that steadily abide under Christ's government. —Our nature having in it much dross, and by long habit contracting an encrease of it, cannot be refined from it, but by fiery trials, nor have its evil humours purged out, but by drinking the bitter cup. —Applause pleases the creature, but greatly endangers it. Suffering in spirit, though more painful, is more safe.

O then

O then ye! who have rightly begun, and favourably advanced in the work of truth or of the ministry, look well to your standing, and guard against the transformations of your unwearied enemy.

When we first began, our single view and desire was to obtain divine approbation, and that peace of soul, which results from it; to die to ourselves and all the world; to know no man after the flesh, nor to be known by them; but only to know the Lord, and to walk and act under his immediate notice and approving favour.-----But afterwards there hath mingled herewith, the desire of human notice, of popular applause, of worldly advantages and indulgences.

Thus too many ministers, as well as others, who have given up their names to follow the Lamb, have slipped into a mixed state. In them the spring once pure, hath become muddy, and the sacred fervour hath dwindled. Though they have retained the form of godliness, yet its conquering power and fortitude have gradually died away, and left them as weak, and unable to resist temptations, as those who have never assumed that form.

This hath been the case of too many dry worldlings and sensualists in our society,

ciety, who, far from helping the cause, which they profess a value for, have greatly hurt it, and given a handle to libertines to make both it and them, the subject of their derision.

When the humble regard and love of God singly presided in my heart, then I have been disposed to receive the advice or the rebuke of a friend in the love in which it was given, and to bear with Christian meekness, the taunts and insults of insensible hearts and unguarded lips undisturbed thereby: but when I have slid off this foundation, then they have discomposed my mind, and agitated it with selfish and uneasy resentments.

I have not so often met with this kind of returns to my ministry, as applause, which indeed is an intoxicating and pernicious cup for any to drink without great fear. It ferments the spirits with a false alacrity; elevates the mind with self-conceit, and an imagined superiority to others, leads into an evil emulation, and even to slight those who are in a much better state, by dwelling in the valley of humility, subject to Christ the beloved of their souls.

How hard! for the creature not to be pleased with praise, and to offer it to him, to whom alone it is due! or after being at
any

any time signally honoured, to return like Mordecai dismounted, stripped of the royal robes, and to sit in a silent, abject condition at the king's gate, waiting on him in poverty of spirit.

As applause is dangerous, so the affections of the people, if not kept under proper government, both by the minister and his hearers, have a snare in them, as indeed hath every object of our senses, without maintaining an inward watchfulness; these things not being the proper mark or prize of a minister or a christian. It is base to play the harlot with corrupt self, and deck it with the Lord's jewels. For if we take these rewards of our labours, we are in danger of losing that which he gives to the faithful, which is the one true and durable reward.

The spirit of the gospel directs us, to submit ourselves, or give way, one to another, to be abased, and prefer others; the strong to take the weak by the hand, and all to imitate the holy pattern of Christ, who was meek and lowly in heart, and stooped to wash the feet even of his disciples and servants.

It was he by his spirit, that not only raised up a living ministry in our society, but by the same spirit animated our faithful predecessors to establish a salutary discipline

discipline therein, upon the same foundation; and raised up and gifted, men and women for valuable services, conducing to the edification and strengthening of one another in piety. Often have I sat in meetings of discipline greatly humbled, tendered and revived in my spirit, with fresh resolution to renew diligence in my journey heaven-ward.

One branch of this discipline, viz. the institution of meetings of ministers and elders, I highly regard. For when we have (in a sense of our entire inability without his help) prostrated ourselves together before the most high God, he hath graciously vouchsafed to open the living springs of counsel, suitable to the several states and stations present, tending to stir up to diligence and devotedness in his service, and pointing out lively in the opening of gospel light, the snares and dangers waylaying the spiritual traveller in his journey.

Often have these meetings, when we have been thus prepared for them, cemented us together in a humble engagement of soul toward God. Tender love hath abounded, which hath made us dear one to another, as children of one family, and fellow-labourers in the highest and best cause. Christ our Lord has
favoured

favoured us with his presence, and sovereign power, and made us partakers together of his heart tendering goodness, and of a near communion, and divine fellowship with him through his spirit, and with each other therein, to the renewing our ardent concern for the honour of his name, and the promotion of his truth.

But when this preparation hath been wanting, and inattention and absence of mind have taken place, then we have been barren as the dry heath; and like the earth covered with darkness, without form and void, when the spirit of the Lord moved not on the face of the waters. Both the immediate and instrumental springs of lively and clear counsel and consolation have been closed up, and the edification and watering of the flock withheld. This hath caused living zeal, and even the attendance of them to decay, and to yield to temporal affairs and temptations, to the hurt and loss of many.

May these considerations move both ministers and elders more particularly, to seek after the preparations requisite for their assembling in the name and power of Christ, and under a renewed concern for their individual preservation, as well as for that of their brethren and sisters,

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that

that they may thereby be comfortably enlivened, and enliven one another to all goodness, as men and women redeemed from the world, and fellow-citizens of the new Jerusalem. Then, of great and valuable benefit indeed, would these solemn meetings be, as heretofore, when faithful labourers in the Lord's service, dignified, adorned and upheld them.

When I had resided about three years in Ireland, my brother John, whom I left in the service of Thomas Bennett, at Pickwick Wilts, as noticed before, being desirous to fix his residence in the same nation at least with me, at the expiration of his fourth year there, resigned his place of usher to that school, in order to remove to Ireland, and going first to see our mother (and relations) at Kendal, she concluded to accompany him in order to pay us a visit of a few weeks, and about the middle of the summer 1740, they both arrived at Cork. After about five weeks abode with us, my mother inclined to return home; and I having a concern on my mind to visit my native country in the service of truth, and my brother's arrival opening the way to set me at liberty; he willingly taking charge of my school in my absence, I concluded to accompany my mother in her return :
and

and having laid my concern before the men's meeting and obtained their certificate, and soon meeting with a vessel bound to Whitehaven, we embarked therein, and had a favourable passage, being only about forty eight hours from port to port.

This journey took me up about five weeks, in which time I visited the meetings of friends pretty generally through the counties of Cumberland, Westmorland and Lancashire, and part of the north of Yorkshire, being frequently much favoured by the master of our assemblies, and often enlarged in the love of the gospel amongst my former relations, friends and neighbours, who were many of them glad to see me, and with many of whom I was nearly united in the unity of the one spirit, the bond of peace.

* In particular I was at a general meeting at Crook, about four miles from
D 2 Kendal

* Here a sheet of the original is lost, which I have not been able to recover; I regret the loss not only as it occasions a chasm in the narration; but by the recollection I have of my brother's epistolary and verbal relations of this journey, I apprehend, we are deprived of fundry occurrences, worthy of preserving. One
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Kendal, which was eminently favoured, and after it, went to lodge at Lydia Lancaster's, a valuable minister, and a mother in Israel. Next morning went to their

in particular I have heard him on his return (and at other times) relate in terms so lively and affecting, as indicated, it had fixed a deep impression on his mind: so that, I think he would not pass it unnoticed, and that we have lost it in this missing sheet. When he came to Pardshaw meeting in Cumberland; he received intelligence that our antient valuable friend, that faithful minister of the gospel in his day, James Dickenson, was then confined by sickness, and apparently near his conclusion, whereupon he went to pay him a visit, and found him in such an happy, heavenly frame of mind, as made the opportunity very tenderly affecting and edifying: raised above the world he was departing from, and well prepared for that celestial mansion, he was favoured with a lively hope of being shortly admitted into, in this his concluding scene, amongst other affecting expressions he related of his, I recollect the following, in purport, "I have
" served the Lord and his truth in my genera-
" tion, and now I feel the blessed reward there-
" of: the accuser of the brethren is cast down
" as to me, and my peace with God is sealed
" for ever." This, he related, was delivered in such a feeling, powerful and affecting manner as greatly tendered his spirit, and left the best impressions upon it, animating him to fresh and ardent desires,

their meeting at Colthouse near Hawkhead, and after meeting went to William Rawlinson's to lodge. Next morning in very wet stormy weather, I went to Height meeting. Most of the friends belonging to this meeting lived at some miles distance from it; yet they generally attended it, and I believe were generally thankful that they did so, so much of the cementing virtue and power of the gospel prevailed therein.

After meeting I went with James Rowlandson's family to his house at Frith. His daughter Jane had for a little while past appeared at times in the publick ministry in our meetings. So much of ten-

desires, so to fulfil his ministry, and walk through life, as that he might die the death of the righteous, and that his last end might be like *his*. And indeed what scene in this life more dignifies humanity? What school is more profitably instructive than the death-bed of the righteous, impressing the understanding with a convincing evidence, that they have not followed cunningly devised fables, but solid, substantial truth. That there is a measure of divine light and grace in man, which if duly minded and obeyed, is sufficient to preserve through all the vicissitudes in life, to give him the victory over his spiritual enemies, and in the end over death, hell and the grave.

derness

derness and of inward fervency toward Christ the beloved of her soul prevailed in her, as to make deep and lively impressions on my mind.

Next day that family accompanied me over the sands to a meeting at Swarthmore, and I returned with them, and from thence back to Kendal. The said Jane Rowlandson afterwards married George Crosfield, became a valuable minister, visited Ireland twice while I lived there, and the continent of America once.

In the course of this journey I was favoured with the company and countenance of sundry friends, whom in my younger years I had held in estimation, by reason of the good impressions I received from their exemplary lives and labours, as before noted in its place. My quondam master, David Hall, treated me with affectionate respect; he had buried his former wife, who was my mistress, and married again. He and his wife accompanied me to a meeting at Airton. I lodged at Thomas Anderson's, a friend in the ministry who visited Ireland in company with David Hall; was blind, but exceeding pleasant and chearful. Next morning being a hard frost, I went with said Thomas and other friends over a great Hill to a monthly meeting at Settle. By
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me in the gallery sat Julian Frankland, a good old woman, near ninety years of age, and a good meeting it was.

At and about Kendal also, I had much of the company of that honourable minister and elder, James Wilson, who as a nursing father encouraged and strengthened me in the service I was engaged in. His conversation was often pleasant, instructing and edifying; one remarkable passage he related, I think worthy of inserting, which was to the following purport.

In his young years (having been educated in the established religion or church of England so called) he had conceived a very contemptible opinion of the people called Quakers and their principles, and at a publick house or inn, falling in company with some others of like sentiments, this people became the subject of their discourse; and as they were expressing their sentiments of contempt and dislike of them pretty freely, a person of some note, who had been an officer under Oliver Cromwell, came into the room, and over-hearing their discourse, observed to them in substance, "That he apprehended their
 " prejudice towards this people arose
 " from their want of knowing them:
 " for my part (continued he) I entertain
 " very

“ very different sentiments of them;” and perceiving them struck with admiration to hear him, whom they looked upon as a man of sense, as well as consequence, express himself after this manner, he proceeded to the following purpose. “ You
“ seem to wonder that I express a favourable opinion of the Quakers, I will inform you the reason. After the battle
“ of Dunbar, as I was riding in Scotland at the head of my troop, I observed at
“ some distance from the road, a crowd of people, and one higher than the rest;
“ upon which I sent one of my men to see, and bring me word what was the
“ meaning of this gathering, and seeing him ride up and stay there, without returning according to my order, I sent
“ a second, who stayed in like manner, and then I determined to go myself.
“ When I came thither, I found it was James Naylor preaching to the people;
“ but with such power, and reaching energy, as I had not till then been witness of. I could not help staying a little, although I was afraid to stay; for
“ I was made a Quaker, being forced to tremble at the sight of myself. I was
“ struck with more terror before the preaching of James Naylor, than I was
“ before the battle of Dunbar, when we
“ had

" had nothing else to expect, but to fall
 " a prey to the swords of our enemies,
 " without being able to help ourselves. I
 " clearly saw the cross to be submitted to,
 " so I durst stay no longer, but got off,
 " and carried condemnation for it in my
 " own breast. The people there, in the
 " clear and powerful opening of their
 " states, cried out against themselves,
 " imploring mercy, a thorough change,
 " and the whole work of salvation to be
 " effected in them. Ever since I have
 " thought myself obliged to acknowledge
 " on their behalf, as I have now done."

This, James Wilson said, proved the
 first step towards his conviction of our
 principles, inclining him to go to our
 meetings, which before he had an aversion
 to the thoughts of, from the prejudice
 above hinted. In those days the meetings
 of friends were more eminently favoured
 with divine power, as they lived more
 devoted to Christ, and consequently more
 abounding with his love flowing in their
 hearts.

I was ready to think that Isaac Alexan-
 der had been instrumental to his con-
 viction. I find it recorded in the third
 volume of the *dying Sayings*, that said
 Isaac died at his house. Of him he gave
 me the following account, that " being

“ in himself an illiterate rustick, soon
“ after his convincement, he appeared in
“ the ministry lively and powerful. A
“ neighbour of his, having heard of his
“ becoming a preacher, could not tell
“ how sufficiently to express his admiration;
“ he made it the subject of his discourse
“ from place to place, deriding him who
“ had no learning for presuming to preach,
“ and the people for suffering him.”

“ This man attended the funeral of that
“ great and good woman, Ann Camm. The
“ meeting proved an exceeding enlightening,
“ tendering opportunity: and even this
“ derider was contrited and humbled therein.
“ Isaac Alexander was eminently raised up
“ in his gift, to set forth the goodness, and
“ the justice of God; the glory of truth,
“ the happiness of obeying it, and the
“ lasting infelicity of neglecting and
“ rebelling against it. The man was so
“ thoroughly penetrated with a clear sight
“ of his own case, that after Isaac had
“ done, he stood up in that very assembly;
“ acknowledged the crime he had been
“ guilty of, and begged the prayers of all
“ good Christians, that it might be forgiven
“ him.”

I mostly

I mostly finished my service in England in this journey, with the quarterly meeting for Lancashire, at Lancaster, and that for Westmorland, at Kendal, held in succession. At the former, I met with Abraham Fuller, of Dublin, who had accompanied Moses Aldridge from New-England, in his religious visit to friends in Scotland, and was now, as well as myself on his return home; our meeting being quite unexpected, was a very pleasing surprise to us both; especially, as we were like to be companions to Dublin. Here also, I met with Samuel Fothergill, then young in the ministry; but even then appearing with that solemnity, brightness, and gospel authority, as gave friends lively hopes of his proving, as he did, through the successive stages of his life, a bright and shining light, a vessel of honour indeed, of eminent service in the church of Christ. The publick service in the said quarterly meeting, fell to the share of us who were young, (though many weighty experienced ministers present,) and our good Master being with us, it proved a refreshing, satisfactory, and edifying meeting.

From Lancaster we went directly to the quarterly meeting at Kendal, which was also a good meeting, and the beginning

ning of the succeeding week, we proceeded to Whitehaven, in order to take shipping for Dublin, where we arrived on seventh day following, and I lodged at Joseph Gill's. I attended the meetings there the next day, and heavenly help being near, I was furnished with ability and matter to minister to the general satisfaction and edification of friends, and the ease of my own mind. And my being at that time quite a stranger to most friends in that city, and coming quite unexpected, occasioned pretty much enquiry among them.

From Dublin I proceeded toward Limerick, by Mountmelick, Mountrath, and Kilconinmore, where John Ashton was then living, a valuable good man, little inferior to most I have known in my estimation. Although not eminent for great and shining parts; yet he was a shining light in the country where he resided, in love and good works, a man of great humility, and fervour of soul for the promotion of piety, much beloved and esteemed of his neighbours and friends.

When I came to the good old man's house, (being now near eighty years of age) he was very much indisposed; and it being about the middle of the eighth month,

month, O. S. or October, and the friends in that part being late with some part of their harvest, he proposed notwithstanding his infirmity, to accompany me to Limerick : a great day's journey for him when he was well, as the roads were then: and his relations, apprehending it too hazardous for him to undertake under his present indisposition, endeavoured to dissuade him from it : which made me desirous that he might not suffer in his health, nor meet with any dissatisfaction of mind.

It proved a fine day. He grew much better, and his conversation was very edifying. Our friends at Limerick rejoiced greatly to see him, being the last time of his being there. Next day being first day, we had two comfortable meetings there. On second day morning at parting, he told me " he was well paid for coming." He was well and hearty the winter following, and the next spring set forward towards the half-year's meeting at Dublin, but having reached Birr, he found himself unable to go further, returned home, and after a short illness departed this life, leaving behind him a general testimony all round the country on his behalf, as of one who had eminently served God, loved
man-

mankind, and was greatly beloved by almost every one that knew him.

He and his wife were both convinced at one meeting at Birr, through the powerful ministry of that able and eminent minister of the gospel, Thomas Wilson. Coming out of that meeting, they said to each other, "The way of everlasting happiness had been clearly laid down before them, and they were resolved to walk in it, come life or come death."

Not long after, John was thrown into prison for his christian testimony against the oppressive and antichristian yoke of tithes; here being used to work without doors, he was at a loss how to employ his time; but soon learned to make gartering and laces.

When at liberty, he with his wife, constantly twice a week attended the meeting at Birr, generally walking on foot thither, being about seven English miles and very bad road, wading through a river in the way both going and returning. In winter in crossing this river they sometimes had the ice to break; and John said he had wept to see the blood on his wife's legs in coming through it. In those days truth was precious to its professors, who also possessed it, and no difficulties, or dangers, could prevent them from getting to their religious

religious meetings, to enjoy the renewings of divine love and life, with their brethren.

This good man also took great pains to get travelling friends to appoint meetings at his house; and then to acquaint people thereof several miles round, travelling for that purpose by night, as well as by day, in the winter season, and in severe weather, and underwent much reproach for this labour and diligence of his.

Yet he was blest in it, both inwardly and outwardly, many came to the meetings at his house, several were convinced of the truth, and in process of time a meeting was settled there, and grew larger than that of Birr, out of which it had sprung.

He was at the time of his joining our society but in low circumstances: but through industry and the blessing of heaven he grew rich, and did abundance of good, being singularly hospitable, liberal, and charitable.

At the abovesaid meeting at Birr, thro' the ministry of Thomas Wilson, there was also convinced his wife's daughter Mary, the wife of James Sheppard. This was a great mortification to her husband, who tried various means to reclaim her. At length a noted preacher being to preach

preach at the worship-house he frequented, he proposed to his wife, that if she would go with him to hear him, he would go with her next Sunday (as he called it) to the meeting at Birr, to which proposal she assented. She went accordingly, and heard fine words and eloquence; but that was not what her soul wanted.

Next first-day pursuant to his engagement he went with her to Birr. It proved to be a silent meeting there; yet thro' the reverent attendance of the souls of those present upon Christ the best minister, they were favoured together with his life-giving presence, with the sense of which the said James was reached, and tendered into contrition in the sight of the self-denying path cast up to peace with God. Hereupon, what he little expected at his going to that meeting, he immediately joined in society with friends, and became a serviceable man in his station.

After parting with John Ashton, I proceeded toward Cork, and reached it next morning before meeting.

Soon after I visited some parts of Leinster province. After my return I spared my brother, at the request of Benjamin Wilson near Edenderry, to be tutor to his children, and those of a neighbouring friend.

friend. When he had been there about a year and a half, I writ to him to prepare (after duly apprizing his employers) to return to Cork, having a desire for once, while I had an opportunity (of his supplying my place) to be at the Welch, Bristol and London yearly meetings, and though the family was loth to part with him, yet as I wanted him on this account, he disengaged himself, and returned to Cork in due time, for me to proceed on the service before me.

Accordingly in the beginning of the 1mo. O. S. (now called the third month) I embarked on a sixth day morning at Cork: On seventh day at night by favour of the light-houses we got into Milford-haven. On first-day morning I walked to Haverford-west, where I met with Abraham Fuller of Dublin, whom I consulted how I should steer my course to North-Wales, as I understood here, that the Welch yearly-meeting was to be about a month from this time in this neighbourhood, viz. at Tenby at Pembroke-shire.

Abraham advised me to order my course so, as to be at John Goodwin's on a first-day, because there was generally a large resort of people there on that day, and gave me his directions how to
accomplish

accomplish it, which I was pleased with, having heard before of that good old man, and having a desire to be then at his house.

On third day after meeting I left Haverford-west, had a meeting next day at Carmarthen; on fifth day morning went to John Bowen's at Penplace, expecting to have a meeting there, but he being gone to their monthly meeting at John Reece's at Penbank, I followed him thither, where I found a considerable number met: After I had set down, old John Reece stood up and preached to us in Welch. On sixth day I went to the Widow Evans's at Llandewy-brevy, in Cardiganshire, and expected next day to reach John Goodwins, at Escargogh in Monmouthshire.

Next morning the friend who was to have been my guide came into my chamber long before day, when I was about getting up, having an earnest desire to reach John Goodwin's that day. He informed me "I could not go thither that day without running the risque of my life, as it snowed very hard, and it was a mountainous road." I presently got up, and found myself obliged to stay there, to the no small disappointment of my desire.

I then

I then went to their Market-town called Tregarron, and there had two meetings that day, the latter of which was large. Next day being first day, hearing of a Priest called Daniel Rowland, whose parish worship-house was at Llangeithow, three miles beyond Llandewy-brevy, who was much flocked after by many people, even from other parishes, thither I went accompanied by three friends. When we arrived we found the house full, and many at the outside, who seemed to listen to the preacher with attention, who was preaching in Welch. I desired a young man to endeavour to get in to the Parson, and acquaint him that an Englishman without wanted to speak to him, which I suppose he did. For when he had ended his sermon the congregation broke up, and he came out one of the first.

I went to meet him and told him, " I
 " had found my mind drawn in christian
 " love to visit him and his congregation,
 " and therefore desired then the oppor-
 " tunity to deliver to him and them
 " what was on my mind." After some
 enquiries he said " It was not convenient
 " then, as he had himself preached largely
 " to the people." Finding myself clear
 of him, I got upon a pretty high tomb-
 stone, and the people generally drew near,
 being

being a very large multitude. The opportunity was greatly favoured, I being engaged to invite the people to Christ the free teacher, and of him to receive wine and milk (strength and nourishment to their souls) without money and without price: tho' the people stood close crowded, there seemed to be as great a stillness, as if scarce any were there. After I had ended what at that time flowed thro' my heart to them, I stood a little with my mind reverently and thankfully affected. At length I looked round to see on which side I might most easily retire. Some of the people near who perceived it, desired that "I would pray for them before I left them." I answered that "I did indeed pray for them, but as for doing it vocally, I durst not, unless it appeared at that time to be my duty to do so." They asked then "Whither I intended to go next," I told them "To Llambeter" (about five miles off) where I intended "to have a meeting that afternoon." Thither many of them went.

When I had got a little way on the road, I was overtaken by one, who looked like a Gentleman, on horseback, with his wife riding behind a man on another horse, he told me "He had come out of
" Carmarthenshire

“ Carmarthenshire fourteen miles over
 “ the hills to hear Daniel Rowland, ask-
 “ ing if I should come into that county,
 “ that if I did he would meet me any
 “ where in it, if he could know the time
 “ and place ; but would be better pleased
 “ if I could come and lodge a night with
 “ with him,” which I afterward did.

As I advanced a little further a certain
 woman, not of our profession, invited
 me and friends with me to dine, and gave
 us the best entertainment in her power.
 She expressed with solidity, “ She had
 “ not understood one word I had said ;
 “ but had felt that which had done her
 “ heart good, as a friend interpreted her
 “ words to me.”

Many people flocking to Llambeter,
 the meeting was held in the street. After
 it I parted with the people in mutual af-
 fection, and returned to Llandewy-brevy
 in company with friends and others. I
 was at this time much overcome with the
 Lord's goodness, and thankful for the
 aforesaid disappointment of my desire, as
 believing it to be in the ordering of best
 wisdom, for the service of the day, being
 filled with a comfortable hope I was in
 my proper place, which caused the tears
 to run down my cheeks, most of the way
 I had to ride.

When

When I returned to my quarters, viz. the Widow Evans's near Llandewy-brevy, a great number of the neighbouring people were come thither, and an unexpected meeting ensued, wherein several were broken, and tendered in the time of silence. I briefly observed "that it had been made a good day to several of us, expressing my desire that it might be duly remembered by us" And in this lively tendernefs we took our leave of one another.

But alas, when I came thither eighteen years after this, I found little sign left of that fervency toward God, which then seemed impressed on their minds. The enemy had got entrance, and too much stolen it away.

Next day I got to John Goodwin's, and he told me "he believed I was come in the right time, there having been but few at his house the day before, by reason of the snow that had fallen thereabout." He accompanied me from his house to a meeting at the edge of Shropshire.

John told me that his Father and Mother were both convinced of truth about the same time, and received it in the love of it. At that time his Father was Clerk of the parish, and master of the free-school thereof ;

thereof; but upon his joining with friends, and giving up faithfully to divine conviction, he was turned out of both these places, and obliged to have recourse to hard labour, wherein his mother heartily joined: But that himself their eldest child, then well grown toward the state of a youth, not understanding their case, thought them fools to turn Quakers, and resolved he would not be like them in that: Nor did they offer any compulsion to him therein: But their prayers, put up to the Lord for him, were manifestly answered; and they had in their Son, the comfort they desired. At this time friends were grown numerous in Wales; but soon after, upon the encouragement given by William Penn, most of the friends in some parts of this principality removed and settled in Pennsylvania, and amongst the rest John's Father and Mother with most of their children. From inclination he would have removed with them; but a higher power directed his stay in his native land, and to that he gave up Father and Mother and every thing. This good man recounted to me the great favours of the Lord to him all along to that day to the following purport.

“ When the Lord pointed out poor
 “ Wales as a field of labour for me, he
 “ promised

“promised that if I was faithful to him
“in it, he would be with me and favour
“me therein: and now I have in my
“heart a testimony for him in my old
“age that he hath abundantly made
“good his promise to me, both outwardly
“and inwardly, far beyond what at that
“day, I could have ever expected.”
Which favours in divers respects he related over to me in a very edifying thankful frame of mind: And speaking of his wife in particular he related the steps by which the Lord (whom they loved and served) conducted and joined them together; livelily adding, “I think I may say, “if ever man in the world got his right
“wife, I got mine.” He further told me that he lived and maintained his family on a farm of four pounds a year, but at length had purchased it and improved it, so that at that time he reckoned it worth six pounds a year. The first journey he travelled in the ministry, being to visit friends thro’ Wales, he had then got of clear money above forty shillings in all; and he was free to spend it (if there were occasion) in the Lord’s service, knowing that he could give him, or enable him to get more; that the first time he began to entertain travelling friends (most of the meeting being then gone off to Pennsylvania) he had

had but one bed which he left to them, he and his wife taking up their lodging in the stable. Divers have been convinced by his ministry; and one of the principal worthies of our age I have esteemed him.

The foregoing narrative of this worthy elder was edifying and profitable to me not only at the time, but frequently since in the review and recollection thereof: and I thought it worthy of recital as conveying profitable instruction to every class of readers whether of high or low degree: To the former a lesson of instruction how humbly thankful they ought to be to the gracious giver of all good things for his extensive bounty to them, when they consider this truly good man, in circumstances we should reckon mean indeed, and a manner of living suitable to his circumstances, bearing a lively and grateful testimony to the goodness, mercy and truth of the Lord in his gracious dealings with him. Also when he dedicates his little *all* (in faith) to his Lord's service, doth he not in the silent and reaching language of example, convey this intelligence to thy soul, who art blessed with abundance? "*Go thou and do likewise;*

E

" *Honour*

“Honour the Lord with thy substance and
 “the first fruits of all thine increase; *
 “Love mercy, and walk humbly with thy
 “God;”† deeply pondering in thy heart
 “How much owest thou to the Lord?”

And those of low circumstance from hence may learn that happiness is confined to no station in this life; but is the result of observing the law of God in the inward parts, being (as it prescribes) content with the things which we have, not minding high things; but reducing our desires to the level of our station in life, that so we may fill it with propriety and act our parts well: If we thus walk by the unerring rule of truth, tho’ we be esteemed poor in this world, we shall be rich in faith, and, with this worthy man enjoy in the obscurity of the humble cottage what palaces too seldom afford, solid content, the consolation of a conscience void of offence, and in reward of well-doing, “the peace of God that passeth the understandings of men.” The most splendid and extensive earthly possessions, when laid in the balance against durable possessions like these, are indeed as nothing and lighter than vanity.

Having

* Prov. iii. chap. 9 ver.

† Micah vi. ch 8. ver.

Having parted with John Goodwin, I went to Shrewsbury, Colebrook-dale, Bewdley, Worcester, Birmingham, Coventry, Warwick, Evesham, then back by Worcester to Bromyard, Hereford, Amely and into Radnorshire in Wales, to Brinfloyd and Talcot. To this last place came Mary Rickaby of Yorkshire from Llandewy-brevy, much tired; but after a little rest and refreshment, she had an edifying opportunity in the family; and from hence she, with Miriam Bowen, and her uncle Edward Jones accompanied me to the Welch yearly meeting, as did also John Young from Leominster, who met me at Hereford for that purpose, and was an acceptable companion.

Next morning we set out from Talcot about five o'clock and got to Nathaniel Anthony's a little after meeting time, a meeting having been appointed beforehand there, to begin at five in the evening. After meeting John Young and I went to lodge with that couple, who had before invited me near Llangeithow, where we met with a kind and cordial reception, and found them fervent in desire after godliness. Next morning we met Mary Rickaby, and sundry other friends at John Bowen's. Thence went to an evening

meeting at Carmarthen, which was large. Next day being seventh day, we went to John Lewis's house in the country; on first day with him to the meeting at Redstone, and in the afternoon were at a large meeting at Haverford-west: And from hence on third day we went to the yearly meeting at Tenby.

After the yearly meeting, I went by Swansey and Trevereeg to Pontipool, being accompanied by good old Evan Evans. Thence by Shernuton and Ross to Gloucester, and from thence round by Oxfordshire, Berkshire and Wiltshire to Bristol yearly meeting; and from thence by Bath, Bradford, Shaftsbury, Poole, Ringwood and Southampton and the Isle of Wight, to that of London.

At Shaftsbury the meeting had been pretty much dropped for several years, there being none of our profession left, but an old friend, a tanner and his two sisters: but at this time several were in part convinced, and thereupon the meeting revived. I was there on a first day, and had three meetings which were large. The second day I spent in visiting families, and in the evening had a conclusive meeting with friends, and those newly convinced. It was a satisfactory time; and one man's wife who had been in great grief, passion,



passion, and bitterness, on account of her husband's joining in our profession, was herself gained and joined him and friends; and another woman likewise joined us at the same time: yet the fervency which was then felt, proved but of short duration with several of them. However the meeting hath continued, a new meeting-house was built there since that time, and the quarterly meeting of the county of Dorset is sometimes held there.

On my return from the Isle of Wight, Thomas Whitehead and Philip Eliot met me at Portsmouth and accompanied me thence to London, with young Abel Hollis of the Isle of Wight, who was then hopeful, next day being the fourth of the week we came to Alton; after meeting there on fifth day we came to an evening meeting at Godalmin. Sixth day morning were at a meeting at Guilford. After meeting, being joined by Samuel Bownas and Jeremiah Waring, we came to Esher, and next morning to London to the yearly meeting.

In this journey Samuel Bownas was particularly kind and fatherly to me. We were together at Gracious-street meeting on first day morning, which was a good meeting, and wherein I was favoured in a good degree.

Thomas

Thomas Whitehead and Philip Eliot accompanied me after the yearly meeting was over to a meeting at Hertford. From Hertford I went to Hitchin, Jordan's, High-wiccomb, &c. was at the quarterly-meeting at Okeham for the counties of Leicester and Rutland, and at those at Lincoln, York, Lancaster and Kendal.

At this yearly meeting were no representatives from Ireland, but Abraham Fuller and I. John Pim of Edenderry and his brother Joshua Pim of Mount-rath came as far as Coventry: and there the said Joshua, a valuable friend and elder, was visited with a distemper, which for a time seemed dangerous. He recovered, but not till some time after the yearly meeting was over.

The like afterwards happened to another good friend and elder Joseph Williams of Randal's Mills, who reached London, and was there by indisposition prevented from getting out to any meeting, such trials being sometimes permitted for the proving and exercising the faith and patience of the Lord's servants.

In this Journey I often travelled hard, and had two meetings a day wherever I could. It took me about five months. At Lincoln quarterly meeting friends lodg-
ed

ed at inns: I don't remember that I knew one friend there, but John Scott from Leeds and May Drummond. It being now about midsummer the publick meeting began at twelve o'clock, their men's meeting about two, and ended before four. In those two meetings I had been shut up. I met with an elderly friend and asked him, how friends spent the residue of the long evening, he answered "in
 " conversing together or taking a walk or
 " the like." I told him " I thought it
 " was a pity, considering the large num-
 " ber of young people come together from
 " sundry parts of the county, that I
 " thought the end would be better an-
 " swered, by some religious opportunity,
 " or meeting, that might tend to edifi-
 " cation, and be of benefit to some at
 " least." He replied " They used to have
 " evening meetings; but being on one
 " hand much infested with rude people,
 " and on the other too often weakly
 " conducted, they proved dissatisfactory;
 " and for these reasons friends had thought
 " it best to discontinue them."

Hereupon we were called in to dinner; but I had little appetite: after dinner I was called out. Some of the elders had drawn together, and upon my coming to them, signified if I had a concern for an

evening meeting, that they were willing to appoint one to begin at the sixth hour. I was afraid yet durst not refuse the proposal, so upon my assenting, the meeting was appointed, it was much crowded, and the life and power of truth was in dominion, which eased my mind of its burden and filled it with thankfulness.

From hence John Scott, May Drummond and I came together with divers other friends to a meeting at Gainborough, and on the first day after were at the general meeting at Warnsworth, where we met with Joseph Storr. From thence John Scott and I came together to the monthly meeting at Leeds, where we met with our valuable antient Friend William Slater. From Leeds I went in company with William Hird and his wife to the monthly meeting at Knaresborough, at which was John Fothergill, and from thence to the quarterly meeting at York, to which came in particular John Richardson, expected by few, having been thought to be near death for sometime before, but being recovered a little, tho' still very feeble in body, but strong in faith, and warm in love to God and the brethren, in a journey of three days, which he had used to accomplish in one or less, he reached

reached this city, to have one more solemn opportunity with his friends at this meeting.

In the meeting of ministers the good old man was enlarged in much weighty and pertinent counsel in the clear opening of Gospel light, but the publick meetings were much hurt by raw and forward publick appearances.

From York I came with Mary Slater to Skipton, and from thence was accompanied by John Binns to a general meeting at Croshabooth, where I met with Samuel Fothergill, Margaret Birtwhistle (afterwards married to Jonathan Rain) and Sarah Routh, who afterwards married William Taylor: next day in company with the two last to the quarterly meeting at Lancaster.

Here in the meeting of ministers, Margaret Birtwhistle appeared livelily and very suitably: but a young man and one elder than he, by their publick appearances hurt the meeting.

When I reached Whitehaven, I there met Susanna Morris and Elizabeth Morgan of Pennsylvania just landed from Dublin having visited Ireland. Susanna Morris was a good old woman and a sound minister, whose faith was remarkably tried; having twice suffered shipwreck on the coast

of Ireland and once (as I have heard) on the western coast of Europe; yet was preserved by that power and providence on which she relied, and her faith not weakened thereby.

One time it happened in the north of Ireland, and the other time off Dungarvan, when, (as I have been credibly informed) after hanging some hours in the shrouds, apparently in imminent danger of being swept away by the waves every minute, and the storm continuing so violent that no boat-men durst venture out to their relief, a popish priest was made the instrument of her preservation, who by his influence and authority roused some of the inhabitants, at the risque of their lives to attempt the relief of her and others, which they providentially effected, and brought her and Joseph Taylor particularly safe ashore.

When I landed from Whitehaven at Dublin, I there received a letter from my brother informing me that their next province meeting was to be at Limerick next first day. Garret Hassen accompanying me, we left Dublin on fourth day morning and came that evening to Samuel Neale's at Christian's town, and were next day at the week-day meeting at Rathangan, and after meeting went to
John

John Ridgeway's at Ballycarrol; next day we reached Roscrea, and Limerick the day following. At this province meeting I was prevailed on to stay and join in a visit to friends' families, towards which service Garret had before expressed some concern on his mind. We were accompanied by Joshua Beale of Cork, John Philips, George Pease and William Richardson of Limerick. It proved a memorable season: The pure influence of truth having prevailed in the preceding province meeting, had so prepared friends' minds, that we found in general great openness, and in some families scarce a dry eye. No hardness, that I remember, appeared, except in one family: and the head of that family, being an eager pursuer of the world, in some time after failed considerably in debt. From thence I came straight home to Cork.

On the whole of this long journey, and my third with a certificate, I have this observation to make. In my two first journeys being much among tender religious friends, my labour was easy and edifying, and I often had great consolation, and divine satisfaction among them: but in this last, coming to many places that were poor and flat, as to the life of religion, and where other things more prevailed,

vailed, I often had suffering seasons, and came off but poorly.

In the next summer after my return, I removed from Cork (leaving my said brother John Gough there in my place) into Leinster province, and settled near Mountmelick.

I have good reason to believe that I followed right direction, and the gracious call of divine goodness, in this removal, on divers accounts, as in the good hand of God, the author of all good, it proved a blessing both to my wife and myself. There lived hereaway at that time divers valuable spiritually minded friends, thro' whose tender regard, counsel and help we gained fresh good, and to whom we felt great nearness of heart, and dear affection, in the pure love of the one eternal spirit.

Here I tried something of the linen-business, but found myself so unfit for dealing with the common people, that I saw (notwithstanding the kind assistance of some friends) I was not like to gain any thing by following this business. And as I had little else at present for a livelihood, it sometimes spread a dejection over my mind. Such dispensations are humbling, deeply exercising our faith and patience, and proving our foundation and
our

our confidence in divine protection, and reliance on heavenly help. They are what we generally call trials; and so they are: but when we consider that the earth is the Lord's and the fulness thereof, and that the cattle of a thousand hills are his; are not his favours trials as well as his chastisements? Affluence appears to me a trial, as well as discouraging outward prospects; but a trial of a different nature, that is of our fidelity as stewards of the mercies of God, to whom we are all to be accountable for the discharge of the trust he hath invested us with, that we consume them not upon our lusts, as if that was our own, which was given us to do good with, and be helpful to others who may stand in need; and as the sun-shine of prosperity is apt to lift men up too high into a state of inconsiderateness and dissipation, I have thought it as a trial, whereby we are under greater danger and temptation: and have a greater cross to take up to be what we ought to be, than in humbler stations. It has not fallen to my lot to be much proved with trials of this kind, and I am led to believe that divine wisdom, who orders all things well, knew best what was best for me. For when prospects of things were pleasing I was too prone to be too much elevated, and therefore needed to be

be brought and kept low: but in' the midst of my discouragement, a door of hope often opened to me from the internal evidence and persuasion of my being in my right place, and of faith that all things would work together for good, if we were preserved thro' all to love and fear the Lord, and so I humbly trust it proved. For my wife under the like discouragement being brought low in her mind, it proved in the hand of God a good step to her to the more certain enjoyment of his blessed presence, and the comforts of his good spirit: She meeting with the like precious visitation here, as I had done before in Bristol, which made us partakers together, of the sweet sense of the gracious regard of him that is above all, and closely linked us together in true unity, and deep thankfulness, which often raised in us (to our unspeakable joy) the cheering hope of a dwelling-place, with the sanctified of the Lord in the regions of bliss. May I never forget such seasons of unmerited mercy and goodness.

In the spring of the next year, my mind was again drawn to visit some parts of Cumberland and Westmoreland. John Pim of Lackah and his wife offered me their eldest son Moses for a companion, which I accepted. We met at his brother-in-law

in-law Samuel Neale's at Christian's town. Thence we went next day some miles out of our way to see our dear friend Mary Peisly being at that time in affliction.

She had been a gay young woman, but in the youthful years of her gaiety, she was favoured with a powerful and prevailing visitation of divine love, and giving up faithfully to the heavenly vision, she became a vessel of honour in the master's house, receiving a gift in the ministry, and being reverently, watchfully and lively exercised therein to the edification of friends where her lot was cast. She was indeed an useful member and a shining ornament to the church.

I am ready to conclude, that none in our day, from the time of this the effectual visitation of Christ to her soul, adhered with more steadiness to his guidance, thro' a variety of probations. She was most part of her time a member of the same monthly meeting with myself. Often were we together in publick meetings; often on family visits.

She visited friends in England, Ireland and North America pretty generally; and soon after her return from her last journey married our friend Samuel Neale, and in a few days after departed this life. I attended both at her marriage and her funeral,

neral, and am satisfied that she is gone to enjoy for ever the reward of a well-spent life very much devoted to the service of God, and the promotion of truth upon earth.

After this visit of friendship, we got to Dublin on seventh day evening, and there on enquiry I was informed at several places, that the whole fleet of Whitehaven ships had gone off that day; but in my return from the quay (accompanied by my kind landlord Thomas Strangman) met a man, who told us there was one prevented from getting off. So I stayed the two meetings in Dublin the next day, and had a satisfactory time with my dear friends there. After dinner on second day we embarked, and on third day about noon landed at Whitehaven. That afternoon I went to John Harris's, and next morning set off with him and his wife, a valuable minister, to the quarterly meeting at Carlisle.

One thing appeared to me pleasingly remarkable at that time. By reason of wet weather people there were backward at their country work, and then very busy; yet several of the men put forward their wives to go to the quarterly meeting, as they intended themselves to the northern yearly meeting to be at Kendal

dal about two weeks from that time. We were that day pretty many in company, but more women than men, tho' both the roads and the weather were but indifferent. Hence I concluded that no other motive, but that of religious desire drew them from home. It affected my mind, and made me hope for a good meeting. The widow of our worthy friend Robert Atkinson, then about eighty years of age, with two other elderly women walked on foot eight miles to it.

On fifth day the quarterly meeting began, and on sixth day ended, and was a large and good meeting. On seventh day I reached Kendal, and visited meetings thereaway till the yearly meeting; and after it, spent a few days thereabout, took leave of my poor mother, and never saw either the place of my nativity, or her any more. She lived only about two or three years after this, and was favoured in her latter days with peace and quiet; which was mercifully continued to her last end.

This journey began well, like all my others; but, alas! it did not so continue and end, for want of my steadily adhering to the all-wise guide in my whole conduct. Yet I received instruction from it, and learned to exercise more care in some things,

things, wherein I saw I had missed my way.

I embarked at Whitehaven for Dublin; but we were driven to the north, and put into Carlingford about fifty miles from Dublin. The passengers were three men and three women, and this being a poor place, we could only get two mean wretched horses, on which we helped the women by turns to Dundalk about eight or ten miles. From Dundalk we hired three horses, which carried double well to Drogheda where we lodged. Here were no horses to be met with. So meeting with a return chaise I agreed for the three women to go in it, and myself setting forward on foot in company with one of the passengers, I arrived in Dublin in good time, and was at the half year's meeting there, which was a satisfactory season.

Still seeing little or no prospect of getting any thing by the linen-business, one morning Thomas Boake schoolmaster of Mountmelick came to acquaint me, that the doctor had told him he must quit the school or lose his life (being then in a bad state of health), and to advise with me and others thereupon. He soon quitted it, and I succeeded him, in a school poor indeed, as I found it, at my first entering upon it; for except a few friends whose children I
had,

had, who duly paid me, most of the rest put me off with promises, few of which were ever performed; so that a dull prospect still threatened, and looking back in my mind to both Bristol and Cork, I thought it a strange condition to which I was now reduced: yet hope in the Lord sometime supported and cheered my mind; and it was not long till things began to wear a better face; for first some friends of Dublin, and afterwards others from other parts sent their sons to board with us, till we had above twenty boys boarded in our house, for whom we were well and duly paid.

About ten years after our marriage my wife was delivered of a son, whom we named John, and in a few days after, she departed this life. For about two years before her decease she had been engaged a little in the work of the ministry; but her principal service was in friends' families and in the women's meetings (in which her service was much missed, when she was removed.) She died in a sweet frame of mind, and in near unity with good friends.

My brother had married at Youghal a relation of my wife's, upon whose death, he and his wife came into my house at my desire; and in the winter following
I visited

I visited Ulster province pretty fully, and thoroughly, being at sundry meetings twice over; in this journey I was favoured with the company of old Robert Richardson many miles, and to many meetings, in severe weather, and he about eighty four years of age.

I had a particular concern to have a meeting in the town of Belfast: I consulted Robert upon it; but he did not encourage it, not one of our profession living in that town: He said he had been at sundry meetings there, but few of them proved to satisfaction. So I left the matter for some days; but the concern followed me still. And it opened in my mind, that if I would have the bread of life to my soul, I must go to the place appointed for me to receive it, viz. to Belfast.

I thereupon consulted sundry other friends, all of whom approved of it. Upon application the town-hall was obtained for it, and fitted up with seats of deal-boards. Sundry friends attended from the meetings of Ballinderry, Lisburn, Hillsborough, and Newtown, particularly from Lisburn several friends accompanied me, and old Robert could not be easy without coming along in the rear of the company; he sat next to me on the justices' bench.

The magistrates were so favourable, as to order the constables to stand at the door
to

to keep out the rabble : The inhabitants of the town of upper rank with their wives and children came to it in a decent solid manner.

I had had a great weight and fear on my mind respecting the undertaking ; but proceeding on the foundation hinted above ; a steady hope, and reverent dependence on the Almighty stayed my mind, and I thought my friends felt for me, and felt unity of heart with me. The meeting was eminently favoured with the clear light of the gospel, and the sweet sense and enjoyment of divine life and goodness. After the meeting Robert in a tender thankful frame of mind expressed his satisfaction, as did divers other friends. It proved a good day, honourable to the cause of truth, and affording solid joy to us, who attended that meeting, which had been crowned with the divine presence.

After this I had meetings of the like kind at Dungannon, Moira, and Legicurry or Rich-hill, all of them open, and comfortable. And indeed in this visit to Ulster province, I was favoured often with the supporting evidence of my being under right direction. It had been on my mind for some years before, and I thought I had waited till the right time.

I was

I was accompanied in this journey many miles and to many meetings by my esteemed friend Thomas Greer, whose company was truly acceptable; also by my dear friend Sufanna Hatton to such meetings as she could get out conveniently to attend.

Sometime after I also visited Munster province, accompanied by my friend John Pim of Lackah.

About this time the methodists had got some footing in sundry parts of Ireland, and in Mountmelick in particular: John Curtis, a friend of Bristol, who had been one of them about a year, having been afterwards convinced of our principles, and received a gift of the ministry, came over upon a religious visit to friends in Ireland, amongst whom his service was very acceptable.

I was with him at a large meeting in the court-house in Athy, another in the assembly-room at Athlone, and at several others which were very large. He appeared in inwardness of mind to attend upon his gift, and follow its leading; and concluded his service in Ireland with an epistle to friends whom he had visited, which the national meeting ordered to be printed.

I mention

I mention this by reason of what follows.

One afternoon John Wesley made his first entrance into Mountmelick, attended by a large company on horseback of those who joined him in society. As several of their ministers had been here before, some of whom had invited me to come, and bring my family, to hear them preach the gospel, I had not as yet found freedom to go: but hearing that John Wesley was to preach that evening in the open market-place, I was not easy to avoid going. So I went, and standing at a friend's shop-door, I heard him begin with the following preamble or introduction;

“ Before I unfold to you the oracles of
 “ God I must first remove a stumbling-
 “ block out of the way, which is this;
 “ I understand one John Curtis from Bris-
 “ tol hath of late been travelling in these
 “ parts, and endeavouring to lay waste
 “ that good work, which it hath pleased
 “ God to carry on by our hands, giving out
 “ that he was formerly a Methodist and ac-
 “ quainted with me. Now he never was a
 “ Methodist to my knowledge, and I think
 “ he could not be one in or about Bristol
 “ without it: And as to any acquaintance
 “ with the said John Curtis, I solemnly
 “ declare I never had any; only I remem-
 “ ber

“ber being twice in his company occasionally, about eight years ago. I hope
“no man will account me an offender for
“speaking the truth. If George Fox
“were here he would embrace me for it.”

This was the substance of his introduction in the same words, or very nearly the same, in which he delivered it, for I gave good attention to this part. Then he proceeded to what he called unfolding the oracles of God, which I thought was stamping the matter far too high.

That evening I got two friends to accompany me to his lodging to speak to him hereupon. At the first mentioning of the subject he discovered some warmth.
“I tell you John Curtis has done more
“harm in his journey thro’ these parts,
“than ever he will do good as long as
“he lives. He has gone about scattering
“poison”. This high charge he undertook to prove thus. “What poison
“is to the body, that bigotry is to the
“mind; but John Curtis has been industrious to sow bigotry, that is to sow disaffection in the hearts of christians toward one another, barely on account
“of difference in opinion.”

To all this I replied to the following import “I was an entire stranger to John
“Curtis till he came into these parts,
“since

“ since which I had made use of the op-
 “ portunity of contracting an acquaint-
 “ tance with him, and being pretty much
 “ in his company, I have known him to
 “ be influenced with the universal love of
 “ God, and that he has endeavoured to
 “ propagate the same in others. This
 “ thou canst never call scattering poison;
 “ and if my account differ from thine, so
 “ doth the foundation on which it is built.
 “ For thine is only upon hear-say, which
 “ is too slender a foundation, whereupon
 “ publickly to asperse any man’s character
 “ who is not present to answer and vindi-
 “ cate himself.” At this he seemed some-
 what confused, and acknowledged that he
 had not duly considered that part of the
 matter; but thought he might depend on
 the sundry repeated informations, he had
 received from different quarters.

“ I farther observed to him that he
 “ ought to have duly regarded our Lord’s
 “ directions not to judge, &c. For if any
 “ good is done it is the Lord that doth it,
 “ and in what way, and by what instru-
 “ ments he pleases; and therefore all the
 “ glory of it is due to him alone, and no
 “ part of that glory or honour to any in-
 “ strument, which can do nothing of it-
 “ self, and that it would be a sin in any
 “ instrument to take to itself what was
 F “ due

“ due to God only : and that if John Curtis
“ faithfully did what the Lord directed, he
“ would be accepted, tho’ no shining out-
“ ward effects should arise from it.”

“ And in regard to what thou hast al-
“ leged of *his sowing disaffection in the*
“ *hearts of Christians, towards one ano-*
“ *ther, barely on account of difference in*
“ *opinion* ; something occurs to me on that
“ head, which is that John Curtis might
“ be endued with a sense of the danger,
“ which some might be in of magnifying
“ and extolling certain men, instead of
“ giving all glory to God ; and might ap-
“ prehend it to be his duty to caution and
“ guard them against that danger, which
“ might be misconstrued by some, as seek-
“ ing to sow disaffection toward those men
“ and their adherents ;” or to this effect.

This opportunity concluded peaceably,
with John Wesley’s acknowledging, “ that
“ it had been to his edification, and that
“ he therefore wished he could get the like
“ opportunities with our friends more fre-
“ quently ; that he saw some things in a
“ clearer light than he had done before,
“ and that he would never say any thing
“ against John Curtis publicly again,
“ unless he administered a real foundation
“ for it.” I heard he had the day before
made the same preamble, or to the same
purport

purport before his sermon at Edenderry, and would probably have gone on so from place to place.

I writ to John Curtis hereupon, who answered that he never pretended to, nor ever spoke of his having any intimate acquaintance with John Wesley; but that he was regularly a methodist for some time, he sent me a certificate, signed by several of the same fraternity, and some other testimonials.

Hereupon he writ to John Wesley, and sent me over copies of the letters that passed between them. I did not see that this paper-war, if continued, would be likely to serve any good purpose, and so I wrote to him, and it dropped. And all the use I made of the above-said testimonials was occasionally to shew them to some of the methodists and to one of their ministers.

I was glad to see some in that part awakened out of their sleep of darkness, to a thoughtfulness about their souls, and sincerely wished the encrease and promotion of solid piety: but I had opportunity to observe there that those who were innocent and well-minded before have continued the most steady and circumspect in their conduct; that those who had before gone into gross pollutions, being induced

to believe that regeneration was an instantaneous, not a gradual work, did not sufficiently remain under repentance, to let it have its perfect work; and that instead of pressing forward after the perfection of the inward life, denying self, and a conformity to this world in its corruptions, in language and practice, their zeal too much settled in the frequency of their meetings, hearing sermons, praying, singing, reading, and treasuring up scripture texts and passages in their memories, talking them over too lightly and customarily, in conversation, which rendered these divine truths like salt without the proper flavour, taking from them the awful weight and dignity due to them.

By these means christian fortitude for standing stedfast in a reverent simplicity and holy vigilance soon retired; a silent dependance on Christ the true teacher was irksome, and that dependance which was due to him misplaced on fallible men. The consequence was a dwindling, a blast on the first buddings of heavenly desires, a decay of the divine life: and many of them soon returned, like the sow that was washed to wallow in the mire and filth of transgression again; and threw off the affectation, the insipid, and surfeiting talk of religion; the form of godliness, which
they

they had too much gloried in, for want of humbly abiding under the purifying power thereof.

Sometime after this a vacancy falling out in the city of Dublin by the death of John Beetham friends' schoolmaster there, and the return of George Routh (who had tried the place after him) to England, my brother, being encouraged by friends there to take up the charge of that school, seemed inclined thereto, and as the prospect seemed promising, I freely assented to his removal, altho' thereby I was left singly to undergo the labour and care, of a large family of boarders in which he and his wife had been useful assistants since the death of my wife. This induced me to think of marrying again, and accordingly I married Elizabeth Barnes, daughter of Thomas Barnes, of Waterford. About two weeks after our marriage we went together to the summer half year's meeting in Dublin. In our way thither we spent the first day among our friends at Timahoe, it being the last meeting there to many of them. For in a few days after several of their families, came to Dublin to embark for North Carolina, to settle upon my cousin Arthur Dobbs's lands there, who was their landlord at Timahoe, and who upon my application (had offered to

me for life, and after it to my son John and his heirs one thousand acres of that land: Robert Millhouse of Timahoe was to chuse land, next to that, which himself should take, but the captain of the ship in which they went, not being well acquainted with the coast, ran too far to the southward, landed them at Charles-town in South-Carolina, and thereupon they settled in that province, so I was disappointed in my expectation of getting the land taken up by him. Two other opportunities afterwards presented some probability of getting them taken up; but by various accidents, my hopes were again disappointed: may all disappointments of this kind incite to a greater diligence in seeking the one thing needful, that good part, which shall never be taken away.

We resided about ten years after our marriage in Mountmelick; during which time an increasing private family, and the necessary attendance of my house and school, prevented my going any great journey, but I attended monthly, province, and national meetings generally, in which I was often favoured with my brethren, with the fresh arisings of life, and the renewing of inward strength.

My wife being of a very weakly and tender constitution, I apprehended the fatigue

tigue and burdensome care of a boarding school, a load too heavy for her, and from hence conceived a desire, with submission to the ordering of divine providence, of a place where the weight might rest more upon my shoulders, and less on hers : and, having made previous application, I received an invitation to return to Bristol, and resume the school there.

Hereupon after sometime, I threw up my school in Mountmelick, attended the fifth mo. national meeting at Dublin, after which I embarked there with three friends more, to attend the yearly meeting at London. We went aboard on fifth day morning, and landed at Parkgate next morning, and had an evening meeting at Liverpoole. On seventh day went to Warrington : on first day morning, to the general meeting at Franley in Cheshire. On second day we reached Birmingham ; after meeting there on third day we went to Coventry. On fourth day after meeting at Coventry, we reached Towcester, and London the next day. After the yearly meeting was over, Isaac Jackson returned home ; Joshua Wilson staid a little time amongst his relations ; and Joseph Inman and I (accompanied by our kind landlord John Eliott of London) on third day came to an evening meeting at Reading, appointed to

begin at the sixth hour. Next morning Joseph Inman and I were at the monthly meeting at Newberry, and that evening at a small meeting at Marlborough; on fifth day we came to a meeting at Calne, and after it to John Fry's at Sutton-benjar. Next day after meeting there to Bath, and on seventh day to Bristol, where we stayed till sixth day morning, when leaving Bristol, we crossed the new passage into Wales, that night came to Cardiff, and the next to Swanzey, where we stayed over the first day; and on a second day were at an evening meeting at Carmarthen. On third day at Llandewy-brevy. On fourth day, by way of Llanedlefs we reached John Goodwin's. At Llanedlefs we went to see a friend's widow. We found her spinning in her poor habitation, and she seemed rejoiced to see us, and as we had no guide, she readily offered herself for a guide to John Goodwin's, which they called five miles; but it took us near three hours riding.

On fifth day after meeting at this anti-ent, worthy friend's house, we went to his son-in-law Humphry Owen's (on the seaside,) who had married John's eldest daughter: On sixth day after meeting, said Humphry accompanied us to his brother Lcwis Owen's near Dolgelthy in Merionethshire;

ethshire ; and next day a long mountainous road to Carnarvon, where we stay'd, and had a meeting by ourselves, and after dinner came to Holyhead on first day evening. On second day morning about two o'clock our kind friend saw us on board the packet-boat and then took leave of us. On third day in the evening we landed in Dublin, and next evening I got safe home to my wife and children, in Mountmelick.

After my return I attended the quarterly meeting for Munster, at Clonmel, and that for Leinster at Enniscorthy, and then I got my large family ready for our removal, consisting of my wife and her mother in her eightieth year, eight children, and a nurse to the youngest about eight months old. With the assistance of sundry kind friends, particularly Thomas Strangman of Mountmelick, we all got well to Waterford, and from thence (after staying about ten days with our friends there) to Bristol.

Now leaving Ireland, after having sojourned there about twenty-four years, and received much affection and kindness from many friends there, of which I hope to retain the grateful remembrance as long as my memory shall continue, let me review the state of our society there, during that space of time.

At my first going thither, there were yet living in most parts of the nation, where meetings were settled, some of the good old stock both ministers and elders, who loved God and mankind, and were esteemed and beloved by them, being kind and open-hearted, as well as faithful and circumspect in all the branches of our christian testimony, closely uniting in tender love one with another, in supporting it, and keeping things in good order in the church. Their pious care herein was like a fence about the flock, which kept them together in nearer unity and greater safety: So that the young people in most parts were generally trained up in innocence of manners, and in plainness of habit and speech.

Some indeed, chiefly of the young men grown up, had for some time past, refused submission to the good order established; but I lived there long enough to see the unhappy consequences thereof, both to themselves, many of them, and to the body whereof they were members. What tho' their tables abounded with elegant dishes, and variety of liquors; tho' they made a figure, and were envied or carested for a time; yet most of them were either cut short by death, or fell into disgrace. The hand of the Lord seemed to be against these
introducers,

introducers, and spreaders of corrupt liberty : and they never attained thereby that true honour and peace, which attended the worthy men and women above hinted, to whom the first excursion of such was matter of great concern and anxiety from a clear foresight of the hurtful consequences thereof : and much labour and pains, they took to put a stop to it, and prevent the spreading thereof, particularly in the city of Cork, and therefore they were clear of it.

But tho' some of these were too big for the girdle of truth, to meet about them, or to be limited by the desires of their best friends ; yet I found the discipline of the church better maintained, during my first years in Cork, than before them in Bristol, tending to edification, brotherly comfort and love, and mutual encouragement in piety and virtue, with a joint desire and care to preserve an uniform regularity, and to revive and maintain a religious fervency toward God.

Some friends from the several parts attended their province meetings, which were held regularly once in six weeks, and circulated from one part to another, yet were most frequently held in Cork. Those meetings were often sweetly favoured, thro' the coming together of sincere, lively spirited

rited friends: At one of these meetings, in particular in Cork soon after my coming to it, we had the company of John Duckett from Leinster, a worthy elder. In the men's meeting he spoke to us with such divine authority and sweetness, that to me his words seemed fitly spoken indeed, and *like apples of gold in pictures of silver.*

Their half year's meetings in Dublin were attended by some friends from most parts of the nation. Here in their meetings for discipline, as well as for worship, a zeal for the honour of God, and the good of the church presided, and friends were excited to keep all things in proper order in the church. The first time I attended a half year's meeting was in the winter 1742, and it was indeed a lively good meeting, which I hope never to forget. After I removed from Cork to Mountmelick I attended the national, and provincial meetings for Leinster pretty constantly, and often in them was affected with reverent gratitude to the almighty, who by the discoveries of the divine wisdom instituted them for the support and edification of the church, and in them frequently owned the gatherings of his people in his name, by the evident manifestation of his divine presence.

In process of time these worthy men and women, in whose hearts the love of God
and

and his people, had by long growth become deeply rooted, one after another finished their course honourably, leaving an excellent favour behind them; but when they were removed, very few of the youth or others, succeeded them in the right line, to fill up their vacant places with propriety. Of their survivors, on one hand, a considerable number retained the antient plainness of language and habit, and rigidly censorious of any deviation therefrom, valued themselves thereupon, as if it were the only test and badge of discipleship: while their hearts were gone after their covetousness in eagerly pursuing, and sordidly hoarding temporal wealth. On the other hand a large body of youth and others shooting up in self-indulgence, in conformity to the world, and rushing headlong into the temptations of the times.

Yet amidst this inundation of negligence and revolt, there remain in most places a number of sincere-hearted friends, a few worthy ministers and elders: but within these twenty years past, there has been a great alteration for the worse.

The proposals, which friends of Bristol made me, appeared sufficiently encouraging to promise a probable prospect of a pretty easy situation, as to temporals, and
when

when in Mountmelick, this city was presented to my view for a residence for me and my family, it was brought to my remembrance, how in my young years, it was made to me what Bethel was to Jacob in his youthful time, when all alone with his staff, he travelled obeying the command of his parents, that is, the place, where the Lord first visited me with his power and light, and was a father to me, when I was as it were alone, and far from my parents and all my relations; and how he called Jacob after many years, and a great encrease of family, to go up again to Bethel and dwell there, and erect an altar to his God: how Jacob thereupon, obliged his household to put away their strange gods, to be clean, and change their garments: and so they went. Under this view, I hoped this removal might be attended with beneficial effects to me and mine, and that I had in degree divine concurrence therein, being divinely favoured among my dear friends in Ireland in my last taking leave of them.

But promised happiness in this life often proves a phantom that flies from us as we pursue; we often think we have it in prospect, but it still keeps beyond our reach: They who would attain certain and durable

JAMES GOUGH. III

ble happiness, should extend their views beyond this life.

For notwithstanding the apparent encouraging prospect, after a while I found things, both provisions and labour, so much dearer here than in Ireland, that discouragements and embarrassments crowded upon me to that degree, that I was often brought very low, under the gloomy prospect: and my faith was put to a severe trial: yet it pleased kind providence to make way for me, and raise me relief in his own time, for which I desire to be ever gratefully thankful, and unreservedly dedicated in heart to his service, whose mercies fail not.

Here also I found a change in another respect not agreeable to the natural disposition. He, who had visited my soul, and called me into the ministry, had given me a great place in the particular and near regard, affection and esteem of friends in Ireland, where I had an open door, and was often much enlarged in gospel love. Mostly attending the province meetings in Leinster, friends were rejoiced to see me, and apt to think me much missed, if at any time I did not get out to any of them. Whenever I did, I met such a welcome reception amongst friends (being often opened to their edification, and to our mutual endearment

endearment to each other in the sweet streams of divine life) and such ready attendance and kindness as were very pleasing to nature.

But coming from thence to Bristol, where I was now become a stranger to many, and where they were full fed as to vocal ministry, I was here very much shut up, and for a season seemed to have lost, the caresses, cordial invitations, and that place I had amongst friends in Ireland; which, however, tho' (in my present trying circumstances) a seemingly additional discouragement, was not an unprofitable dispensation: for tho' it was the great favour of the Almighty, whereby I was opened among my friends to their edification, and their hearts opened towards me; yet herein the enemy artfully laid his snares, and too much and too often prevailed over my unwatchful soul to my inward hurt. For what are all the caresses of mankind? Of small value in themselves, and often injurious to them whom they please, conveying hidden poison to the unguarded mind; while that which alone will stand us in real stead, and be of infinite advantage, is to get and keep the favour of the Almighty: may I therefore want, and even reject, whatever would please, and nourish

rish that spirit, which ought to come under daily mortification!

The inward near unity, sympathy, esteem and affection of friends and brethren is a very grateful and pleasing enjoyment; but it may be proper and good for us to be tried and proved with being stripped of every leaning stock, but the only sure foundation, that we may thereby be driven to have recourse to it, and keep our only safe habitation there. May this, after a life so tossed up and down, as mine has been, at length become my case on any terms! and if it be, it will be more than worth all I have yet suffered, were it many times more: For all else will be soon over; but this will never end.

SUPPLEMENT

TO THE

JOURNAL.

By JOHN GOUGH.

THUS far my deceased brother proceeded in the narrative of the transactions of his own life; I find by the papers in my hand, that (as noted in the preface) he drew up a review thereof at sundry periods, and commenced the last in the 66th year of his age; which, it's probable, had he lived to finish it, would have exhibited, in a continued narration, the succeeding occurrences of his life to near the present time; but he proceeded only a little way in the last review: and the former in his 54th year terminates here;

here; I condole with the reader the want of this continuation by that hand, which only could give it with those interesting reflections, resulting from a recollection of the feelings attending the successive occurrences of his life; this is an advantage that no other hand can supply, as no other can be conscious of those feelings: but as I have in my hands the abstracts of his succeeding journies, and sundry other papers, I shall endeavour to supply the deficiency to the best of my ability.

After his settling in Bristol, he seems to have been pretty much engaged in his outward confining occupation for the support of himself and a pretty large family, so as to travel little abroad in the service of truth, except in short excursions to neighbouring meetings, and other services in the vicinage of that city; and to the yearly meeting of London, which he attended constantly for several years, and where his service was, I believe, generally acceptable. It was here for the first time after his removal to Bristol, and several years separation, I had the satisfaction to meet with him, which was no inconsiderable addition to the satisfaction and edification I was favoured with, in the attendance of that meeting in 1771. And being mostly with him at meetings and elsewhere,

where, I had the agreeable opportunity of observing, that the spirit of universal love, which characterized him in a peculiar manner, procured him the like open reception there, as formerly amongst his friends in Ireland: and that the liveliness which still accompanied his publick ministry procured him also an open door for the reception of his labour and service therein.

During this interval, in the year 1769 he met with a close trial in the death of his deservedly beloved son John; a young man of amiable manners, and valuable qualities beyond most of his years, being blessed with a good natural disposition, and good capacity, well improved in his minority by a diligent application to useful learning, under the tuition of his father and preceptor; to whom the easy task of instructing him, his assiduity, and ready proficiency conveyed secret joy, and pleasing hopes of future satisfaction in a son, who gave such promising omens of making an useful and honourable member of religious and civil society. Nor were these hopes frustrated in the advancing stages of his short life. For as he grew up, being favoured with solid religious impressions, he sought after, and attained best wisdom to a degree, in general, exceeding his age. In this his entrance on the stage of life,
a propriety

a propriety and steadiness of deportment, that might adorn advanced years, attracted the notice and respectful regard of the best friends, who had the opportunity of observing, or being acquainted with him. By a conscientious discharge of every social and religious duty, as a dutiful son, as an affectionate brother, as an exemplary pattern of plainness, sobriety and circumspection of life, he gave evident indications, he was early acquainted with the grace and truth, which came by Jesus Christ.

I apprehend he was for a season an assistant to his father in his school; but the weight of care, and exercising embarrassment of this occupation, with the prospect of encreasing care, as the weight thereof should devolve more immediately on his shoulders, not suiting the present temper of his mind, discouraged him from continuing in that line of life: and therefore meeting with an encouraging offer from a friend in London, to assist him in his business in the capacity of a clerk, he removed thither: and there he laid down the body in or about the 21st year of his age (as I recollect) having in this station, as well as every other, conducted himself with fidelity, reputation and honour: In testimony whereof I have an extract of a
letter,

letter, from his employer, to his father, communicated in one from the latter of 10mo. 26th 1769 as follows, viz.

‘ I now doubt of my eldest son John’s
 ‘ being any longer in this world: he was
 ‘ seized with a violent fever last first day
 ‘ week. B. R. in last seventh day’s letter
 ‘ writes “ For my own part I don’t much
 “ expect his recovery, which is a great
 “ affliction to me on divers accounts: yet
 “ I hope to be resigned to the will of pro-
 “ vidence, being well assured if he be re-
 “ moved it will be to his eternal gain,
 “ altho’ my very great loss as well as thine,
 “ and many others, by whom he is dearly
 “ beloved. Oh! that my life, and that
 “ of all that know him may be like his,
 “ that at our death we may say as he did
 “ to my wife. “ *I have done all that*
 “ *I had to do, and must now go home.*

Soon after he died; and in my brother’s next letter he writes me the following account of his funeral. “ My son John’s
 “ funeral was uncommonly remarkable.
 “ It was taken to the new meeting house
 “ at Park in Southwark. The meeting
 “ was excessively crowded, and many
 “ without doors. It was attended by se-
 “ veral publick friends, many friends from
 “ several meetings from the city, and ma-
 “ ny out of the country from the love
 “ they

“ they bore him : the opportunity by all
 “ accounts was eminently favoured, the
 “ service thereof, falling to the lot of our
 “ worthy well qualified friend, Samuel
 “ Fothergill, to the tendering of the hearts
 “ of many present.

“ Through divine favour and assistance
 “ I freely gave him up, thankful for hav-
 “ ing such a son, who hath left behind
 “ him too few like him in pure unmixed
 “ goodness, which diligently exerted itself
 “ to do well. He was a most affectionate,
 “ dutiful son, both to me and his present
 “ mother, so compleat a pattern in every
 “ virtue, that I have heard many in Lon-
 “ don and Bristol say, that they never
 “ saw one of his years like him. He is
 “ happily gone before, safe landed in the
 “ port of rest ; and that we may land
 “ there is all that we have to desire and
 “ be concerned for.”

These short testimonies to the memory
 of my deceased nephew, I thought pro-
 per to insert here ; First, because I am of
 opinion, had his father lived to continue
 his own account of the occurrences of his
 life so far, he would not have omitted one,
 so nearly affecting him ; and it was my
 purpose to notice what I apprehend he
 would have done for edification, as far
 as I have materials. Secondly, I thought
 the

the delineation of such a character, might be of service, to some of the youth of this generation, as an example for them to imitate; as an evidence that early piety may thro' divine assistance, be attained, and that if we seek it in sincerity, and with full purpose of heart, our search will not be in vain: "I love them," saith wisdom, "that love me, and they that seek me *early*, shall find me."* As an awakening instance of the uncertain tenure we have of all things in this transitory life; that all flesh is grass, and the goodness of man as the flower of the field; and as a powerful incentive, in consideration thereof, to extend our views beyond the short-lived glory, and fading enjoyments of this uncertain world, to the durable riches of righteousness, and everlasting rewards thereof. May the rising youth hereby be incited, so to number their days, as that they may apply their hearts unto wisdom, in order to make timely preparation for their final change: and not suffer themselves, to be so far deluded, as to put off this necessary work, to some future stage of life, which they can have no assurance of attaining unto, reasoning with themselves (thro' the suggestions of the enemy)

* Prov. viii. 17.

that gaiety, festivity, and fleshly liberties, being agreeable to their present age may be safely indulged for a season, as they have much time to repent and grow sober in; and that at some more advanced period, when gravity and seriousness will be more suitable to their years, they will then apply to those things that belong to peace. Had this virtuous young man so reasoned, and so acted, how different had the favour he left behind him been! But oh, how different! how very remotely different his condition in his immortal state!

If any man will come after me, said our blessed Lord, let him take up his cross daily, deny himself, and follow me:† since then these are the prescribed terms of discipleship, and, if we would be eternally happy are to be submitted to, at one period of our lives or other; they have greatly the advantage, who are so wise as to submit thereto, in the early part of life. It is good for a man that he bear the yoke in his youth, before his evil propensities be so confirmed by indulgence as to become habitual: custom hath a powerful influence over the human mind, and the cross to evil habits is hard to endure. Can the Ethiopian change his skin, or the leopard

G pard

† Luke ix. 23.

pard his spots? "then may ye also do good, "who are accustomed to do evil*." On the contrary, as custom also makes hard things easy, if instead of accustoming ourselves to do evil, and thereby strengthening our natural propensities thereto, and edging our painful sensations under the cross; we accustom our tender necks to the yoke of Christ, we shall much sooner feel his yoke become easy, and his burden light: that early piety is the surest ground of an easy and peaceful passage thro' this vale of tears, as well as laying a good foundation for futurity. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come §," and those have in a general way proved most eminently serviceable, and the brightest lights in their generation, who have with Jacob, entered early into covenant, with their maker, and kept the covenant of their youth.

I sincerely desire the youth into whose hands this may fall, may deeply ponder these interesting reflections, so as seriously to consider their latter end, and make timely preparation for it; as not knowing at what hour the master may come, at midnight, at cock-crowing, or the dawning of

* Jer. xiii. 23. § Tim. i. 4, 8.

the day. And then I am well convinced they would be weaned, not only from the luxury, dissipation, and gross enormities of the world, but from an affectation of, and conformity unto the vain amusements, manners and fashions thereof, which too many indulge themselves in, to their hurt. Let them not satisfy themselves with an apprehension, that they indulge only in things of an indifferent nature, and in which religion is not concerned: But instead of unwisely measuring themselves by themselves, and comparing themselves amongst themselves, bring their deeds to the true criterion the light*, that they may be made manifest, what source they originate from: and in the light many of the little things will be seen to draw the mind from its proper center, and the seats of those that sell doves, occupying the temple of the heart, to unfit it for an house of prayer. It is not sufficient that we are preserved from gross evils (altho' this is laudable so far) but if we are concerned to make our calling and election sure, and to secure an inheritance amongst them that are sanctified, we are to walk in obedience to the will of God, (which is our sanctification) revealed by

* Cor. ii. 10, 12.

his grace in our hearts, which teaches to deny ourselves not only of those things that are manifestly evil; but of those also, that, under the appearance of indifferent, gratify our carnal desires, and draw the mind into folly and vanity, from that state of vigilance, on which our safety depends: not only to abstain from those irregularities in conduct, which injure our reputation with men; but to keep that guard upon the avenues of the heart, that we suffer no thief to find entertainment there, to steal away our affections from God, or defile this temple of the Holy Ghost. Man that is created a little lower than the angels, is created for higher and nobler pursuits, than the gratifications of sense: and not to rest satisfied in merely avoiding that conduct which exposes him to censure; but to follow that which merits praise, and procures divine approbation, “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” §

My

My brother, having now for several years been principally engaged, in the necessary care and labour to provide for those of his own household; in the latter end of the year 1773, felt a religious concern on his mind to visit friends in some of the counties of England; and also those of Ireland, in company with Thomas Melhuish, of Taunton in Somersetshire: And in order to set himself at liberty to accomplish these visits, he resigned his school in Bristol.

He soon after entered on the service before him, in a visit to friends in some of the western and southern counties of England, and the city of London, and its environs: of which visit, I received the following information from him in the letters he wrote me at that time; the following extracts whereof will best supply what is wanting here.

London 18th mo. 1774.

" I have been now near four months
 " closely employed in visiting friends,
 " thro' the four counties of Somerset,
 " Devon, Dorset and Hants: and sat with
 " friends at many of their monthly meet-
 " ings, and the three quarterly meet-
 " ings for Somersetshire, Dorsetshire, and
 " Hampshire, all which were large for the
 " season

“ season of the year, and favoured by the
“ master of our assemblies with that power of love, which unites his true servants every where in a holy concern for the honour of his name, and for the faithful support of that testimony, he has called them to bear.

“ I reached this city last first day morning, having ridden eleven miles before meeting. I was at Gracious-street that morning, at which were Sarah Taylor and Tabitha Merriott, the former of whom was favoured with a lively opportunity,— it was a good meeting and ended well. I was thankful for having reached it. In the afternoon I was at Devonshire-house, the meeting was very large, and fresh ability was given to treat with the youth and others, in the merciful opening of the pure spring of the gospel. Yesterday I attended the select morning meeting, and in the afternoon the two weeks meeting. And in the evening, Thomas Corbyn with his lodgers, the friends above-mentioned visited at my lodgings, where we had a consolatory time of retirement, in which our heavenly father was graciously pleased to break the bread of life amongst us. I shall be likely to be three or four weeks, in and about London,
“ and

“ and when I am clear, I have the meetings
 “ of Berkshire, and Wiltshire to visit in
 “ my way home. I desire to be every
 “ day where I ought, and as I ought, that
 “ if I can do no good, I may be in the way
 “ of renewedly receiving some fresh supply
 “ from the living fountain, which refresh-
 “ es, and spiritually unites all the true
 “ travellers heavenward, in daily grati-
 “ tude to the kind author of all good.

London 5th 2mo. 1774.

“ My dear companion (who has ob-
 “ tained his credentials from their month-
 “ ly and quarterly meetings), writes to
 “ me, that he is hastened in his mind, to
 “ move forward: but both he and I
 “ must submit to bear the curb, and
 “ exercise patience. I am at times
 “ assaulted with violent longings to
 “ make haste home, to get a little time
 “ there, before my coming over to visit
 “ friends in Ireland; till I am favour-
 “ ed with the renewing of that gracious
 “ help, which raises over all things and
 “ gives the single desire of being both
 “ *where* and *what* I should be. I entered
 “ with an earnest desire that I might be
 “ both guided and guarded aright; and
 “ hitherto with great thankfulness, have
 “ to acknowledge that my prayers have

“ been answered : and that he who hath
“ the key of David, hath been graciously
“ pleased many times to open his store-
“ house, and from thence to unfold doc-
“ trine, counsel, consolation, and reproof,
“ to the differing states of the people.”

London 1st 3 mo. 1774.

“ I have now been in this city seven
“ first days and seven second days morn-
“ ing meetings, and thro’ the other parts
“ of those weeks, have besides those of
“ London, Westminster and Southwark,
“ laboured in the sundry meetings around
“ them. To morrow I expect the two last
“ meetings here, that for worship at Gra-
“ cious-street, in the morning, and the
“ monthly meeting at Devonshire-house,
“ in the afternoon; next day to set off for
“ Berkshire, Wiltshire and Bristol. So
“ that it looks like to be the 4th month
“ before I can set out for Dublin.

“ I have cause to be humbly thankful
“ to the author of all our mercies, who
“ hath been kind to me thro’ my winter’s
“ travels, favouring me with good health,
“ thro’ all winds and weathers, and with
“ a kind reception every where. At this
“ city being entered into my proper la-
“ bour

" hour and business, I have found that
 " I could not retire hence, any sooner
 " than the day abovementiond, and I
 " think I shall not overstay my time, but
 " rather otherwise, having found an en-
 " largement of heart beyond expectation,
 " and having contributed to encrease the
 " morning meeting of elders here, with
 " a valuable addition thereto ; tho' I found
 " it hard labour thro' the diffidence and
 " reluctance of some ; yet the power and
 " love of truth at length prevailed, to the
 " satisfaction and comfort of many good
 " friends."

I find accordingly that he got home on
 the 8th 3mo. and in about a week after-
 ward took a turn to the quarterly meet-
 ing of Somersetshire at Glastonbury, and
 that for Wiltshire at Devizes, and was at
 some other meetings in his way from one
 to the other.

The beginning of 4mo. he left home on
 his intended visit to Ireland ; he came
 to the quarterly meeting at Worcester, and
 thence by Birmingham, Coventry, Dud-
 ley and Stourbridge to Colebrook-dale,
 where he was at meetings at the New-dale
 and Old-dale, and visited sundry families,
 accompanied by Daniel Rose.

From

From Colebrook-Dale, by Shrewsbury to Dolobran, where the meeting-house was nearly full, the meeting began at 8 o'clock in the morning, and was very comfortable. The next day he got to Llewintee to William Howel's, son-in-law to the late worthy friend John Goodwin, (with whom John's widow was then living, being 83 years of age), and had a meeting there, and from hence he went by Llanedfess to the Welch yearly meeting at Brecknock, which began on the 26th of 4th month: The meeting of ministers and elders, began at 9 o'clock in the morning, and at three in the afternoon, a meeting of friends only; and after it the men's meeting, which held till it was almost dark, and then adjourned to the 7th hour next morning, when friends met again, and the meeting held till about nine. At ten the publick meeting began in the Town-hall, was excessively crowded, and a satisfactory meeting. This yearly meeting ended the 27th 4th mo. and the half-year's meeting in Dublin was to begin the 1st 5th mo. So he writes, " William Howel and I came
" 41 miles after dinner, to Llanedfess,
" where on the 28th we had a large meet-
" ing in the town-hall or session-room,
" beginning at 8 o'clock, which was much
" favoured. Margaret Jarman, and Mary
" Hunt,

“ Hunt, accompanied us from thence to
 “ Escargoh, where we also had a me-
 “ morable opportunity, our hearts being
 “ much tendered together.” On the 29th
 being sixth day of the week, he set off
 from Llewindee accompanied by Owen
 Owen, son of Humphry Owen aforemen-
 tioned, and grandson to John Goodwin,
 for Holyhead, and that day, altho’ they
 were detained some hours for the tide to
 fall, till they could cross a river in the
 way, and in crossing which, they were
 for a good while up to the saddle skirts,
 they reached Carnarvon, being fifty miles,
 that night, and Holyhead about eleven
 o’clock in the forenoon of seventh day;
 went aboard the packet-boat, about two
 o’clock on first day morning; but having
 little wind, did not get to Dublin till se-
 cond day evening, being the second day
 of the 5th month and of the national
 meeting.

Of this journey in Ireland, he kept a
 brief diary; but not so particular, as of the
 former thro’ Wales, being only a sum-
 mary account of the meeting and places
 he was at each day, without any remarks,
 on meetings, or occurrences to diversify the
 narration, and therefore I shall be obliged
 to comprize the relation thereof, in a nar-
 row compass.

He

He visited the meetings in course; first, by Edenderry, Rathangan and Ballitore, to the six weeks meeting at Carlow, and thence westward, to Ballinmurry, and returned to the quarterly meeting at Edenderry, in concert with his companion, Thomas Melhuish. From thence they directed their course towards the province of Munster, by Tullamore, Birr and Kilconinmore to Limerick, and from thence thro' Munster, finishing their visit to that province, at the province meeting at Waterford: thence thro' the county of Wexford, and so into the county of Carlow, where Thomas Melhuish and he separated, (at Castledermot) Thomas's draft being to Ulster, and my brother's present concern, more to the adjacent parts of Leinster.

After parting with Thomas Melhuish, he continued visiting friends in these parts, till the province meeting of Wicklow, after which, and spending some days in Dublin, he went from thence to the province meeting for Ulster at Ballenderry, and returned pretty directly back to Dublin, without appointing any meeting in that province, and continued visiting meetings in different parts of Leinster province, chiefly till the ensuing quarterly meeting, which was held at Enniscorthy, and from thence

thence proceeded directly to Waterford, to take shipping for Bristol.

This visit took him up near four months, (for he embarked for Bristol, on or about the 24th 8mo.) the greatest part of which time seems to have been employed in Leinster province, having visited most parts thereof, at least twice over.

Having as aforementioned, resigned his school at Bristol, in order to be at liberty to discharge what was pointed out to him as a duty : Now his service being finished, he was out of employment there, for the support of himself and family. The prospect of this in his giving up to this service must, I imagine, have been a pretty close trial of faith ; as he could not at the time of his resignation have any apprehension of the way which afterwards opened, for their employment and subsistence : but knowing he was faithful who had called him into the service, he was doubtless strengthened to go forth in faith, and a humble dependence on him, whom he served for support, inwardly and outwardly ; and in the due time, a way opened for him to his satisfaction. For by my removal from Dublin (where I had resided upwards of twenty-three years) to Lisburn, which happened during his travels in this nation ; the school there became vacant. Where-
upon

upon friends of Dublin made him proposals to undertake the care thereof; to which he agreed, and soon after his return to Bristol, removed with his family to settle in that city.

Where again the necessary attendance of his school, confined him pretty much to the place of his residence, and parts adjacent; for the space of two or three years; till about the summer 1777, when his family being grown up, and mostly in a way to provide for themselves; and his youngest son having gotten an agreeable place of apprenticeship, he found his way open finally to relinquish the confining and exercising occupation of his school, in order to be more at liberty in the evening of his day, to accomplish the remaining part of his days work, against the termination thereof: and from this time to his removal out of this life, he was much engaged to travel and labour amongst friends in the different quarters of this nation for the promotion of truth and righteousness.

And as he had not visited Ulster province in his late visit to this nation; the discharging of that debt was the principal service pointed out to him, in the following manner, as he himself expresseth it in the introduction to his account of said visit.

Seventh

Seventh mo. 1st 1777. A good friend from England lately told us, in a meeting that our old copy books were sullied, and too full of blots; that we should get new books to keep our accounts in, and keep them fair and clean, and I wished with the Lord's assistance to do so, viz. to have my heart and life made and kept clean.

I felt a longing desire to undergo afresh the "washing of regeneration*," in order to be favoured with "the renewing of the Holy Ghost." I thought that he who said to the blind man, "Go wash in the pool of Siloam,†" said unto me, Go to the northern parts of Ireland, to visit what is left there of the professors of truth; and therewith infused the new covenant, or solemn engagement on my part, to give up thereto. Oh poor cold north; almost totally dead as to the divine life! In visiting thy sons and daughters, I foresee great anxieties, inward conflicts, and trying baptisms; may I duly mind that part of Christ's counsel to his followers, "In your patience possess ye your souls,"§ and indeed his counsel continually conveyed thro' his holy spirit; as I have the greatest need

* Titus iii. 3. † John vii. 7. § Luke xxi. 19.

need closely to attend to it in all things, and practise faithful obedience thereto.

So may I daily watch and pray, and labour, both to open a new book of accounts, respecting the Lord's holy covenant, and my walking humbly therein, and endeavour to keep it carefully without blot or blemish, both within in his sight, and without toward mankind; in a daily exercise "to keep always a conscience void of offence, towards God" and towards men†. May I watch and strive against corrupt *self*, and keep a diary or daily account thereof, morning and evening, remembering "that to live after the flesh is to die, but thro' the spirit to mortify the deeds of the body is to live". Oh, that in me all self were slain, that Christ might live and ever reign in my soul, who visited, invited, attracted it, about the 22d year of my age; and has (thro' his grace) preserved me thro' many revolutions, and often opened a way for me to steer along, when no way, or next to none appeared, till now I am come to the sixty-fifth year of my life.

Seventh mo. 17th. After I awoke this morning, this text sprung in my mind
"Christ

† Acts xxiv. 16.

* Rom. viii. 13.

“ Christ gave himself for us, that he
 “ might redeem us from all iniquity, and
 “ purify unto himself a peculiar people,
 “ zealous of good works*.” with a strong
 desire that whatever it cost me, whatever
 labour, self-denial, or seeming hardship;
 I may obtain the great end, for which I
 have a being, the “ one thing needful,”
 which Mary made her choice, and there-
 by pleased her Lord, viz. that of being
 more thoroughly redeemed, from every
 corruption of nature, or neglect of duty
 to God; more purified in heart and life;
 more inflamed with a holy zeal for his
 honour, “ laying aside every weight and
 “ burden, and the sin which doth so easily
 “ beset, and run with patience the race
 “ that is set before us, looking unto Jesus
 “ the author and finisher of our faith,
 “ who, for the joy that was set before
 “ him, endured the cross, despising the
 “ shame, and is set down at the right
 “ hand of the throne of God †.” And now
 I am likely soon to set forward as a poor
 pilgrim, to the coldest and remotest parts
 of the North of this nation, which are
 rarely visited by any friends of the minis-
 try, they meet with so much discouragement
 that way: but I must go and labour
 amongst

* Titus ii. 14.

† Hebrews xii. 1, 2.

amongst them, according to the ability given, for the working out our salvation, with fear and trembling.

Seventh mo. 18th. To day we had a silent, but to me, and some others I hope an edifying meeting, under the divine and spiritual ministry of the great minister of life and salvation, who therein set before me two services, the one to procure some subscriptions for the relief of a poor family, which after meeting I set about and succeeded in ; the other my journey to the north, with a lively and fresh encouragement thereto, under the consideration of the uncertainty of our time here, and that if my duty to God required me to be doing one thing in one place, and death should arrest me doing something else in another place ; how miserable would my state be ! The covenant of my youth was now brought to my remembrance with a lively and affecting impression, in the language adopted by the prophet Jeremiah, speaking in the name of the Lord, “ I remember thee, the kindness of thy youth ;
“ the love of thine espousals, when thou
“ wentest after me in the wilderness, in a
“ land that was not sown. Israel was holiness to the Lord, and the first fruits of
“ his

“ his encrease.”† When I first gave up to the heavenly visitation, how was my heart melted into holy admiration of the love of God, and of his condescension to my low estate: pure goodness was then all my desire and delight. In the intervals of labour I loved to retire from all the world, to him my best friend, who was with me in my labour, instructing and helping me in it, and making hard things easy, so that “ I walked by faith, and not by sight:” my mind being in heaven, often overflowing with the effusion of his grace, and goodness. Under this enlivening recollection, an ardent desire was rekindled in my heart, to renew my covenant, to return to my first love; and do my first works, in an unreserved resignation, to do the will of God. And my heart was influenced with a wish, that our young people in general, might be induced to love religious retirement in order therein to become acquainted with the wonderful counsellor, who is more readily met with therein, than in the crowds, commotions, and tumults of the world, and in their own experience prove, that “ It is good for a man that he bear the
“ yoke in his youth, he sitteth alone, and

† Jer. ii. 2, 3.

“ keepeth

“ keepeth silence---He putteth his mouth
 “ in the dust, if so be there may be hope: *
 May our conversation be in heaven, and
 our language and whole demeanour make
 it manifest that we have been with Jesus.

Eighth mo. 4th. I returned from visiting the families of Timahoe meeting, in company with Joseph Williams, wherein a divine visitation seemed to be renewedly extended to them: It is much to be desired, that they may duly embrace it, to come up in their duty, and to persevere in well-doing, to the end of their days.

Such visits among our friends, under divine influence, are of service, and worthy of being often performed, as tending to renew the bonds of friendship, in the truth; to provoke to love and good works, and as they are engaged steadily to wait upon the Lord, frequently prove seasons of renewing of strength to the visitors, as well as visited.

Two days after, viz. the 6th of 8mo. he set forward on his visit to friends of Ulster province, taking his way by the quarterly meeting for Leinster province, held at Moate; and after the conclusion thereof proceeded to Oldcastle, Coothill and Castlehane, in each of which three meetings

* Lam. iii. 27, 28, 29.

meetings he did not only labour amongst his friends in their publick assemblies, but also visited them in their several families. From Castlethane, he crossed over to Lurgan, and was on first day at the meeting there, it being their men's and women's meeting. At that meeting I met him, and it was to some an edifying season. From Lurgan, he went to Rathfriland, and visited the families belonging to that meeting. From thence he came to Lisburn, and had a meeting there. Next day at Hillsborough, the three succeeding days were the quarterly meeting at Ballenderry, which he attended, and had acceptable service therein. The following week, he took the meetings of Moyallen, Lurgan, Ballihagan, and Charlemount, in succession, visited some families, and was again at the meeting near Charlemount, on first day following, which he observes, was large like a province meeting. He continued his course, from thence, to Antrim quarter, and as the visiting of this quarter, was in a particular manner impressed as a duty upon his mind, he visited the meetings thereof, thoroughly, and all or most of the families of friends thereaway. On the first day, he was at Grange, of which he writ to a friend, " We had a
 " kind of general meeting at Grange
 " yesterday,

“ yesterday, there being at it friends from
“ Toberhead, Ballinacree, Clough, Bal-
“ lymena and Antrim, and I think it was
“ a time of renewed visitation of di-
“ vine favour to some. That we may de-
“ dicate the residue of our days to the
“ service of the Lord and his people, is
“ my sincere desire, for us both and ma-
“ ny more.”

He spent about a week among friends, in this quarter. But (as I recollect) his visit both to said quarter, in particular, and the province in general was in some degree cut short, by the arrival of our friends Thomas Corbyn, John Townsend, and Joseph Roe, from London, John Storer from Nottingham, and James Backhouse from the county of Durham, who came over in consequence of an appointment of the yearly meeting of London, to visit the sundry meetings of discipline, in this nation. Which visit they entered upon at the men's and women's meeting, for that purpose, appointed at Lisburn the 10th day of 9 mo. this year, while my brother was engaged, in the neighbouring part of Antrim quarter. This induced him to come over to that meeting, and the said friends being very desirous, that he should be in Dublin, at the time of their arrival there, in the course of their visit, he felt
easy

easy to accompany them to Antrim, and from thence to Lurgan; from whence they proceeded to Charlemount, to be at the men's and women's meeting there on first day, and Ballihagan on second day. My brother staying first day morning meeting, at Lurgan, had also an evening meeting at Lisburn, appointed at the fifth hour, and next day at Newtown. Fourth day following, was with the English friends, at the men's and women's meeting at Lurgan, and next day came with them to that of Lisburn, held at Ballenderry. The province meeting at Lurgan, succeeded by appointment, on sixth, seventh and first days, over which he stayed, and after that, and having a meeting at Rathfriland, in the market-house, one more at Lurgan, and another at Moyallen, he returned to Dublin.

When he arrived at Dublin, he found Thomas Dobson, (from near Carlisle, who had come over under a particular concern for that service) engaged in a visit to friends' families in that city: upon his arrival, he joined him in the service, and accompanied him to ninety families, he having visited forty-six, before my brother's return.

And in about three months after, Matthew Johnson from Cornwood, in North-
umberland,

umberland, coming to the aforesaid city, under the like concern, (after discharging himself in the same service to the meetings of Lisburn and Ballenderry), my brother accompanied him also in his visit to the families of friends there. Thus he was diligently engaged, most part of his latter days, in almost a continued series of laborious service in the church, either at home or abroad.

When we reflect upon the repeated visits of this kind, which divers other friends from distant parts, as well as those above-mentioned, from the fresh and lively impressions of duty, have been engaged in to friends, in the different quarters of this nation; leaving, or submitting to be detained from every near connexion in life, to labour amongst us, in the work of the gospel, not only in publick, but from house to house; and often in the clear opening of our states, under the influence of truth, even as from man to man, it should affect every considerate mind, with humbling sensations of thankfulness, to our beneficent creator, for his unbounded loving-kindness, and mercy to us, as a people, under the view that altho' the professors of truth, many of them (one going to his farm, and another to his merchandize) have slighted repeated calls, and

and excused themselves, from the necessary preparation, for admittance to the marriage-supper, he hath not yet given charge to his servants, to go to the lanes and high-ways, to call in others; but is still causing us to be striven with, in close and searching labour. May the serious consideration hereof, so impress our minds as to produce holy resolution, to turn to him that smiteth us, and in reality, to seek the Lord of hosts. Remembring the day of our visitation hath it's assigned period, in the determination of his unsearchable wisdom, who hath declared "my spirit, shall not always strive with man, for that he also is flesh*".

On the 3d day of 9mo. 1778, he set forward on a journey, to visit his friends in the province of Munster, making his way pretty directly thro' the county of Carlow to Clonmel, where he commenced his visit to said province, being there on a first day, at their two meetings. On second day he writes, "Not suiting for any publick meeting hereaway, being the time of their assizes, we were at nineteen friends' houses, and had good opportunities in several of them." So proceeding, he had meetings in course,

H

at

* Gen. vi. 3.

at the following places, viz. Cashel, Garryroan, Limerick: Cork on first day, the two publick meetings, and a third, with divers friends in the evening at Joseph Garratt's, on second day he went to Bandon, accompanied by several friends, and back to Cork; was at their meeting on third day, and after it, at the men's meeting; on fourth day to Youghal, to a meeting appointed at five o'clock that evening, stayed their week-day meeting next day, and after it returned to Cork, to the quarterly meeting. From thence by Garryroan, and Clonmel, to Waterford, where his visit terminated. He fell in with the meetings of Forest, county Wexford, Carlow and Rathangan, in his way from Waterford to the quarterly meeting for Leinster province, held at Edenderry, the 4th of 10th month, and from thence returned home.

He continued at and about home, for near eleven months, for just at the same time of the succeeding year, viz. the 2d of 9th month 1779, he left home, to go to the quarterly meeting at Edenderry, and thence by Moate and Ballimurry, he made his way into Ulster province again; being at Oldcastle on first day, the 12th of 9th month. From thence to a meeting at Coothill, which was a large crowded meeting

meeting, several of the town's people, I suppose coming in. From Coothill, he came to Castlehane, thence to Moyallen, and attended the week-day meeting at Lurgan, which, he says, was a large and good meeting. The quarterly meeting at Lisburn succeeding, he attended it, and after that, was at meetings at Rathfriland, Moyallen, Ballihagan, and near Charlemount successively. At this last meeting, he joined in the visit to the families of friends, and in company with some friends of that meeting, performed the said visit thoroughly, spending therein near two weeks, altho' closely engaged day by day. After this service, he visited the meetings of Antrim quarter, and the rest of the meetings of the province in course, finishing his service, at the province-meeting at Lurgan, the 29th and 30th of the 10th month.

The next service I find him engaged in, was a visit to the monthly meetings of Mountmelick, and Edenderry, in his letter to me dated 1st month 1780, he writes, " In the very cold weather, which
 " we have had, I visited all the particu-
 " lar meetings of Mountmelick and Eden-
 " derry monthly meetings, and tho' I
 " could not but lament the state of many

“ careless professors, yet I had good satisfaction in discharging my duty therein.

In the summer of the same year, he made another excursion, thro’ some parts of Leinster province, and as far as Waterford. And about the same season, as the two past years, viz. on or about the 22d. 8 month 1780, he set out again, on a visit to friends, in the province of Munster. In his first day’s journey his guide dropped his saddle-bags, whereby being deprived of necessary change of linen, &c. for the journey before him, I was told it put him to a stand whether to proceed or return home; and also upon seriously considering the grounds he set out on, and the validity of his commission, and upon consulting the oracle in his own breast, it was intimated to him, that he must go forward, *if his life went for it*. And to the grounds, or motive of his journey, the first meeting he had, was at Mountmelick, from whence he writ “ We had
“ a good meeting here to day, which
“ seemed as a fresh seal to my commission, and makes me strongly desire I
“ may be preserved, to attend singly to
“ my duty, and faithfully discharge it.” From Mountmelick, he went by Roscrea, Birr, and Kilconinmore, to Limerick to the province meeting for Munster, which,
by

by the account he gave, was said to have been the largest that was remembered, in that place, many friends from Leinster attending it;---And further, "The kind father and author of all our mercies, favours my mind with the sweet sense of his divine love, and a desire to follow and serve him, who is a rich rewarder of all his faithful servants," Here being requested by friends, to forward the family visit, he consented, therein following the pointings of duty. On the fourth day, after the province meeting, in conjunction with divers friends of that province, he entered upon this exercising service; his succeeding labours in this and the following service, may be best understood from extracts, from his own letters, written to his wife, during his being engaged therein.

Limerick 1st 9th month, 1780.

" On fourth day, we began the family
 " visit here, and that day, we had six
 " solemn opportunities; visiting so many
 " families, and yesterday we followed the
 " business closely; having eight solemn
 " meetings, some of which held long, so
 " that it was near ten at night, when the
 " last of them broke up. We hope that
 " two

“ two days more, will be sufficient to
“ finish the family visit here, so after first
“ day, expect to be thoroughly clear of
“ this part of Munster, and on second day
“ to proceed with the friends, who stay
“ with me here, to Cork. To look at the
“ labour, in a service of this kind, thro’
“ such a very large increasing extensive
“ meeting, as that of Cork, would appear
“ very weighty, and almost terrifying, were
“ it not for the earnest, which the great
“ and good master hath already given us:
“ who hath led us along, in the sweet en-
“ joyment of his own pure love, and there-
“ in hath united our spirits, and hath
“ opened a door of utterance, to the
“ reaching the witness, and tendering the
“ hearts of many.”

Cork 13th 9th month.

“ It is now, somewhat hard for me to
“ get a little time to write, we are so close-
“ ly employed from early in the morning
“ till late in the evening. We were on
“ the service yesterday, and to day, at a
“ little past seven in the morning. We
“ had nine family meetings on second
“ day; yesterday, one before meeting,
“ five after, and to day hath been a day
“ of

" of almost incessant labour, having had
 " nine family meetings, and some of
 " them pretty long, and some also much
 " favoured, with the sweet flow of the
 " heavenly father's love, to the tendering
 " the hearts of divers. Under this di-
 " vine favour, I have had a strong desire,
 " on the behalf of our children, that the
 " great author of pure goodness, would
 " incline their hearts more and more to
 " their principal interest, and clothe their
 " minds with the heavenly sense of his
 " love, and with the humility becoming
 " depending creatures, and enamour them
 " with the beauty of truth, which will
 " never wax old, that thro' its power,
 " they might freely sacrifice to him, what
 " he calls for; and not look after the
 " temptations and vanities of the world;
 " but have the eye single to things infi-
 " nitely more important, that therein
 " they may be blessed of the Lord, with
 " his favour, which is better than all
 " things else."

16th 9th month 1780.

" This hath been a day of favour, to
 " me and my friends, employed on the
 " family visit: a tender visitation from
 " the father of mercies, hath been ex-
 " tended.

“ tended to divers families; particularly
“ one young man, and his wife, who
“ was not educated in our society, but
“ this day was reduced to tenderness,
“ both she and her husband. I wish they
“ may retain it, and come in at the right
“ door to be useful and exemplary. We
“ have followed the work, with great
“ diligence from early in the morning till
“ late in the evening, having in the course
“ of this week visited above fifty families,
“ and two hundred and twenty persons.”

In his next letter, and the last he wrote, he gives an account of a current disorder, viz. the dysentery, with which many had been seized, and that it had followed him very closely for several days. It seems that, partly from reserve, but chiefly, from a desire to accomplish the remaining part of the service before him, so as to get through it in time, to return home, against the ensuing half-year's meeting; he suffered this disorder to gather strength before he let it be known, to a degree of obstinacy, beyond the power of medicine to remove: for although no care of attendance, or suitable applications, under the direction of skilful physicians were wanting, yet these proving ineffectual, he departed out of this transitory state of existence, in much tranquillity of mind,

mind, at the house of his kind friend, Joseph Garratt, in Cork, on the 6th day of the 10th month 1780, and was buried in friend's burying ground, in the suburbs of that city, the 9th of the same month, his funeral being largely attended by friends and many others, as I am informed, by some friends from thence, one of whom writes, " We had a solemn opportunity, the wing of antient goodness being over the assembly, in the performance of the last office, due to the worthy deceased."

Thus it pleased the divine Being, in whose hands our lives are, to release him from further labour, in the church militant, and remove him from works to rewards, leaving among his surviving friends a good favour; his removal being generally regretted, and his memory greatly and extensively respected, by most or all that knew him; being a man of meekness, humility and universal benevolence; kindly disposed, and affectionate to his friends, and mankind in general, he in return, possessed their affectionate regard and esteem in a general way.

In his spirit, he was preserved bright and living, thro' his conclusive labour, and to the last period of his life, by the accounts I received, from some of those

who were sharers, and witnesses thereof. My respected friend Samuel Neale, in sympathy with our sorrow, for the loss of a near and justly beloved relation, obliged me with an affecting epistle of condolence, in which he expresseth, " It is needless to
" say, he is a great loss, in a society capacity he was fervent and devoted ;
" his lamp was replenished with oil, and
" it shined as bright as ever in my judgment, he finished his course as a faithful soldier ; he finished it, making war
" in righteousness. I was with him at
" Limerick, at our province meeting, and
" accompanied him, to the families
" there, pretty generally ; he was like an
" overflowing spring, and freely diffused
" what he was made partaker of, amongst
" his friends and brethren, and all that
" came in his way. After which he came
" to our city, and the same strength,
" zeal, and authority attended him, here
" in the publick meeting, and more select
" opportunities I was at with him. He
" was at the labour, early and late, until
" forced to submit to the encreasing infirmity of body, I think he had finished all
" to five families, when the great orderer
" of all things, gave him a release from
" further militant labour in his church.
He

“ He was calm and composed in his mind;
 “ said, *he was resigned to the divine will,*
 “ *and was prepared for the event, relying*
 “ *on the mercy of God.*” He was certainly
 “ much favoured, by a divine qualifica-
 “ tion, and as the evening approached,
 “ his sun went down bright, which is the
 “ crown of all.”

And altho’ he had his close trials, and discouraging prospects, in various seasons of his life, as we may gather from the preceding pages, yet being through all enabled to stay his mind on the Lord, he was preserved in peaceful resignation, and safely brought through them all; and was favoured to enjoy the evening of his day, as to secular engagements, in serenity, and calm repose, in a state of liberty to devote himself more fully, to the service of truth, and to fulfil his ministry to the edification of the churches in this nation: He lived to see his children well settled in marriage, to his full satisfaction, or in a way to support themselves reputably, if favoured with the divine blessing upon their labours, and preserved in the fear of the Lord, which he desired for them more, than outward riches. Incited through the gracious visitation of divine goodness to him in his youth, in the first place, to seek the kingdom of God, and his righteousness,

ness, he found the promise verified, that a sufficiency of other things were added. And having been spared to his family, till his immediate assistance became less necessary for their support; and to the church, till his day's work was in a good degree well accomplished; he came to his grave, in nigh a full age, as a shock of corn, cometh in his season †, experiencing the work of righteousness to be peace, and the effect of righteousness, quietness and assurance for ever §. From hence those who may be tried with the like probations, as this is a world of vicissitude, may receive encouragement in the cloudy season, in faith and patience, to cast their care on that divine Being, who careth for his own, and will bring them safely thro' all difficulties, and discouragements, provided their hearts are sincere toward him, and all things will work together for good, to those that love God.

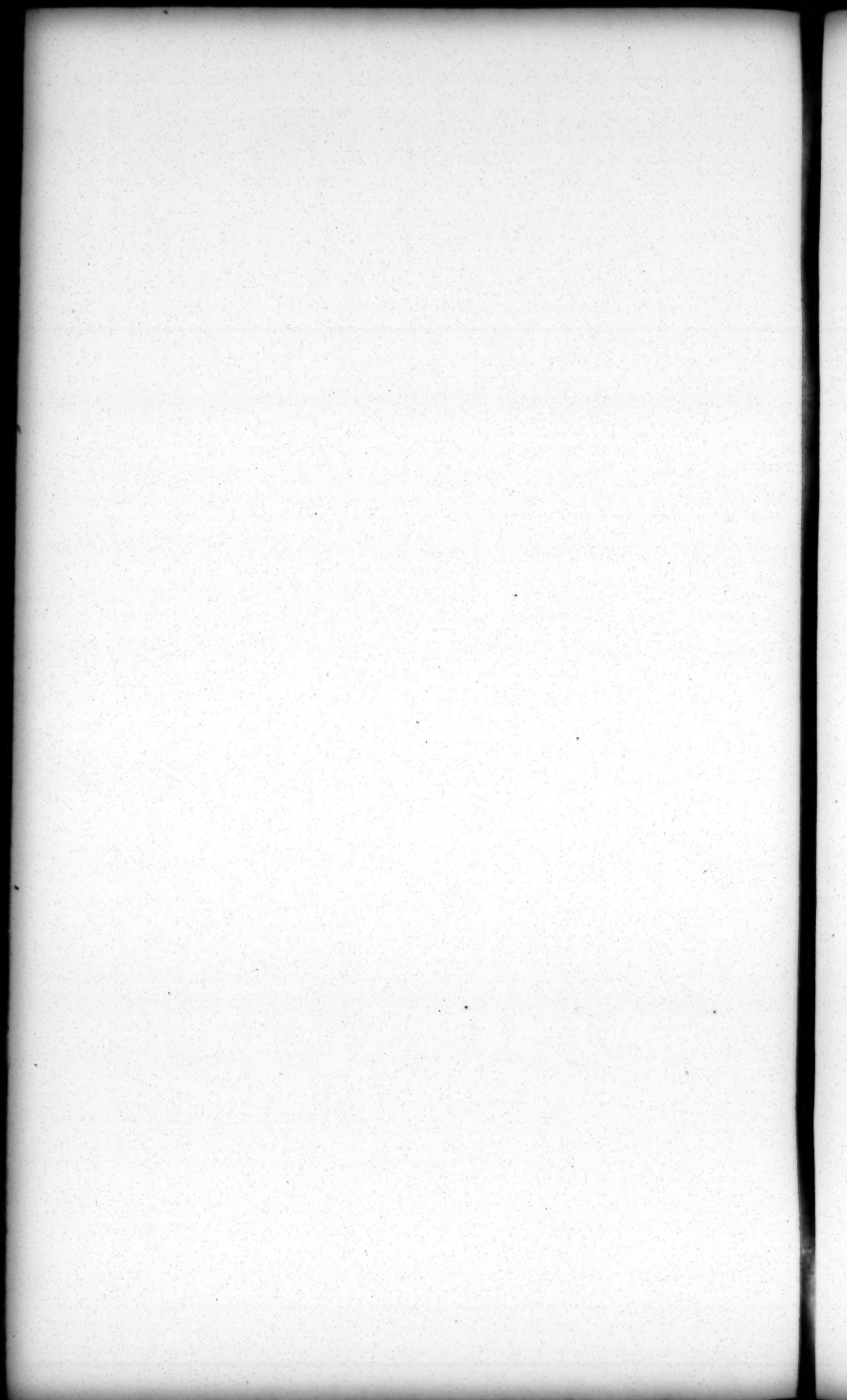
Now the end of these publications, is not to extol the man, so much as to recommend righteousness to mankind, by pointing out the beneficial and happy effects thereof, in real life: and as the desire of happiness, planted deep in our nature, is an universal affection of the human

† Job v. 26.

§ Isa. xxxii. 17.

human mind, (although too often sought in things that cannot give it, or at best, but the shadowy and deceptive appearance thereof,) to incite them in imitation of the just, to seek it where only it is to be found, in pure religion and virtue, walking in all the commandments of the Lord blameless. If we have regarded the deceased with affectionate esteem, and honoured them for their works' sake, let our regard for their memory, prompt us to the imitation of their good examples. If we regret their loss, and the vacancy of their places, let us consider that a measure of the same divine spirit, which wrought powerfully in them for their redemption, and enlivened them to every good word and work, is also given to us individually, for the effecting of the same happy experience in us, whereby through faithful obedience on our parts, we may receive qualification to fill up some of the vacant seats; be serviceable in our respective allotments; exemplary in our lives, and blessed in our end.

F I N I S.



A N
E P I S T L E
T O,
F R I E N D S,
IN ALL PARTS OF
I R E L A N D.

DEARLY BELOVED FRIENDS,

UNDER a concern for the welfare of our society, yet left in Ireland, I think it my duty, "to stir up the pure mind by way of remembrance."

I. In the first place, I desire that none under our name, may be raw and ignorant, at a loss, if asked what we profess, or what is our fundamental principle; but having the heart-felt experience there-
" of,

of, "be ready always," (as a good apostle advises) "to give an answer," or a "reason of the hope, that is in you, with meekness and fear."*

We profess to be a people called out of the corrupt spirit, and customs of the world, out of all evil words and works, to follow Christ, in a close inward adherence to the secret discoveries, which he gives us of our duty; that as his faithful servants, we may enjoy his favour, both while here, and eternally hereafter.

And our fundamental principle is this, that as God has created us to be for ever happy, he hath bestowed his light, grace, or holy spirit, to fit and prepare us for it. Hereby he teacheth us what to deny, and how to live, to attain this great and glorious end.

If we adhere to this divine gift, we shall love him above all things, and other gifts and blessings, as we ought to do. Parents will love their children in the Lord. Children will be an honour to their parents, by a well-guarded, and dutiful conduct: The young, and the aged, will be joined as brethren, in one good concern.

Thus would a holy harmony, be seen and felt, as formerly: And we, in that
peace

peace, order and union, reverencing the Lord our God, should enjoy the sweet influences of his presence, and the joy of his salvation.

Why are we members of a separate society, but to be more closely connected with the divine source of all purity and goodness, walking in the light of the Lord, that it might shine in our lives, as way-marks to neighbours and sober enquirers, that they, being won by our good conversation, may have cause to bless God on our behalf? Thus were many convinced of our principles, and drawn into our society, even at the hazard or loss of all that was dear to them in the world.

II. I think it necessary, to enter upon some points more particularly, and to add such exhortations thereupon, as my present concern may engage me to impart.

“ Submit yourselves to every ordinance of man for the Lord’s sake :” § actively, when not contrary to the law of God; passively, when it is opposite thereto. This is conformable to the example of Christ and his apostles, as well as of good men, in former ages, and of all the worthy martyrs in later days.

The

The Jews complained of Christ, for transgressing or breaking their laws: at last when Pontius Pilate said, repeatedly, "I find no fault in him," they answered, "We have a law, and by our law he ought to die." †

From our fundamental principle, beforementioned, proceeded our well-known principles, or testimony for Christ our Lord, in its sundry branches, which it is our incumbent duty to bear, and to shew forth to the world; as in the following instances:

III. Our blessed Lord commands us, "not to swear at all." It is our duty firmly to obey his command, whenever we are tried herein, and rather to suffer patiently what human laws may inflict, than to take an oath, on any account whatsoever. Thus Daniel and the three worthy Hebrews, chose rather to sacrifice their bodies to the lion's den, and to the fiery furnace, than to comply with the law of man, when it demanded a revolt from their duty, to their supreme Sovereign.

IV. The law of man sometimes requires *Wars and fightings*, and actively to contribute thereto: but Christ commands us to love our enemies, and do to
all

† John xix. 4, 6, 7.

all men nothing but what is good. As his professed subjects, we cannot therefore, actively contribute to military affairs. Our Lord said to Pilate, "If my kingdom
" were of this world, then would my ser-
" vants fight." § Again, whatever injuries or ill usage we receive, we must follow his pattern, not rendering reviling for reviling, leaving vengeance to the Lord to whom it belongs. None amongst us, must either fight, or do any violent action, tending to provoke thereto. We must trust in the Lord, and then he will discover the best means of helping and healing the evil in others, or animate us innocently to bear our testimony against it, where hearts are too hard to admit any offered help. In this case our Lord assures us, that great is our reward in heaven: for such usage the righteous who were before us, have met with.

V. Our dear Lord commands his own ministers freely to give, as from him they freely receive; and he changeth not: a hireling man-made ministry therefore, is none of his; nor can we join in supporting it, as such. Tho' the law of man hath established it, we ought to do as the apostles did, "And to obey God rather
" than

“than man.” † The gospel of Christ is free, not subject to worldly traffic. It can neither be bought nor sold. It is the power of God to salvation. It brings the soul, which receives and submits to it, into immortal union with the father of lights, by leavening it into his divine nature. That which selfish priests purchase and demand money for, is therefore not the gospel; and their pretending it to be so, is an artful imposition.

This with many other things of like kind, our ancestors discovered in the true light, and therefore (like holy Daniel and his brethren) passively submitted to the laws, which required the support of this imposition, and to the rigorous execution of those laws. By their courage and constancy herein, they made the way smooth and easy to us, our sufferings being light, in comparison of theirs. It was nothing but the love of God, that animated them chearfully to suffer great spoiling of goods, with long and hard imprisonments: separated from all that was near and dear to them in the world. It was in the support of their testimony to the universality of God’s love to mankind, who invites them that are athirst, and them

† Acts v. 29.

them that have no money, to 'come and buy wine and milk, without money and without price.

May their descendants and successors, from generation to generation, come up after them, in the same noble cause. So would they minister joy, to such as have no other interest in view, but the spiritual health and vigor of the body, and of every member therein. Some indeed of late years, have degenerated from that fidelity to God, which those worthies ever firmly manifested. These throw down what their forefathers laboured to build up, and dissolve that spiritual bond, which should unite us in faith and love. I earnestly desire they would draw near in spirit to Christ, and to his militant church, to be a help to faithful friends. When any of you are tried with future demands on such accounts, I cannot but wish for you, as I look back to the worthies gone, that like them ye may stand fast, in the freedom of the gospel, without flinching, or any way evading our testimony for it. I fully believe that your fidelity, in such trials, would be the means of giving you new life and strength, for the zealous and upright discharge of other christian duties, and of making you both useful
and

and honourable members, not only of civil, but also of religious society.

As to that formal worship, which is begun and carried on in the will of man, our faithful predecessors could have no unity with it, nor actively contribute to the support of the places, or materials appropriated to such worship.

VI. On the other hand, they most conscientiously paid an active obedience to the laws, which enjoin the payment of customs, duties, and excise, to the King and government; and were zealous, both by example and precept, to induce all to be careful and punctual therein, and not on any account to deal in goods suspected to be clandestinely imported, nor even to buy any of them, for their own private consumption. So should we still keep ourselves, entirely clear from this, and every other sort of unrighteous gains or savings.

VII. The law of the land, sets apart one day in seven, for religious retirement, and the worship of God. This our forefathers approved of, and religiously observed; tho' at the same time, they testified that the Jewish sabbath is ended, by the coming of Christ; and that, there is no inherent holiness, in any one day more than another. I have long had an earnest

next desire, that all our friends would duly observe, and apply that day, to its proper purpose, to begin each week aright, and so to hold on, to the end of it; to avoid as much as possible, travelling about worldly affairs on that day, and be constant, while in health, in attending meetings for worship. Deny yourselves the liberty of walking abroad, at such time, or in such manner, as will not be of good example to the idle multitudes, who give the loose rein to licentious inclinations, on that day : but rather choose to have your families collected, for reading the holy scriptures, or what may make good impressions on their minds, that when it shall be said, " Give an account of thy " stewardship, for thou may'st be no " longer steward," We then may be ready to give our accounts with joy, and receive the answer of " Well done, good " and faithful servant. Enter thou into " the joy of thy Lord."

VIII. For want of this care, what harms abound! I am loth to mention them, but hope ye will bear with me, when ye duly consider that, nothing but well-wishing love, induces me to lay them before you, in order that all might join in contributing a timely remedy thereto,
with

with the means of doing it, which the Lord furnishes us with.

It is apparent, that from hence the love of God in many waxeth cold. How they make light of religious duties! What a slender attendance of week-day meetings for the worship of God, as well as of those which are held for an united care of the good of the body! So that it may now be said of many, as in sorrowful days formerly, “The ways of Zion
“mourn, because none come to her
“solemn feasts.*” Again, what restlessness in meetings, what outward indications of spiritual indolence, of absent or wandering minds, of neglect of the awful duty of worship, due from us to our great creator, what gazing about, or falling asleep! Oh it is grievous, and tends to give strangers a dishonourable idea concerning us, while we profess the pure spiritual worship of God, according to his own institution; and while our dear saviour hath assured us, that where two or three are gathered together in his name, he is in the midst of them. Again, from hence what violations of our christian testimony in its sundry branches, what weakness, and inconsistency in conduct with that divine principle,

* Lam. i. 4

principle, which we profess! How do many trample upon the precious labours, and sufferings of men, whose memories are and ever will be blessed, as they were valiant for the truth, revealed to them by Christ their dearest Lord! And shall we not be brought to account for these things? And will not our account be heavier, in the reckoning day, than that of others, who have not been favoured in so high a degree, nor so much striven with, by the spirit of the Lord, who declared to the old world, before its final ruin, "My spirit shall not always strive with man."

IX. Again, how many in these perilous days run back, and draw others with them, into the vanities of the times, into a conformity with the world, both in dress and address, into the company of such as indulge the same dispositions, till the plain honest manners, of sincere and affectionate friends, are falling into disuse, being such as some are ashamed of. Thus were many ashamed of Christ, and offended in him, for his plain and humble appearance, when in the body: but he declared that, he also would be ashamed of them, or would deny them, before his father and his holy angels.

From these pernicious liberties, have proceeded mixt marriages, running out to

the priests, confusion in families, affliction and anguish of parents, in the bad returns made to them by disobedient children, painful wounds to our christian society. Many, by these traps and snares of the common enemy, have been carried away into the wide world; and quite lost as to the dedication of their hearts and lives, to the love and fear of God: and but few have stood in the gap, to prevent their thus running out: Few have joined in repairing the breaches, made by backsliders, in that wall of defence, which the Lord by his power and spirit, had erected about us.

In this general decline of the society, there seems to be great cause, to fear the yet farther spreading of these harms, unless the Lord in mercy, turn the hearts of many, timely to himself, which we ardently pray for, knowing that, except the Lord build the house, men labour but in vain: yet we must do our duty; otherwise we shall not be clear in his sight: and he ordereth (now as he did formerly) line upon line, and precept upon precept, in order that all may be timely warned, whether they will hear, or forbear!

I believe there are none joined in profession with us, who deviate from our principle of self-denial, and plainness in habit
and

and speech, who have not been secretly shewed that it is wrong, that it is a compliance with the spirit of the world, a refusal of the cross of Christ, a denial of him before men: but they listen to that voice, which beguiled Eve, which tells them that there is no harm in such deviations, or that they are small matters; tho' it is manifest, that such small matters have opened the door gradually wider and wider, to the gross declension which has overspread. Tho' many are deceiv'd and darken'd by the enemy, to deem them small matters, yet they have great consequences, as they tend to debar us of future happiness, and to center us in justly deserved punishments, for disobeying and disregarding Christ, who leads into humility and plainness, and preferring that enemy who seduces into pride, and worldly conformity.

I often look with pity, on the victims to the vanities of the world, who sell their birthright for a mess of pottage; often desiring that they may quit the pursuit of shadows, wisely to seek, and happily possess the most inestimable, and enduring substance. Hereby they would give solid joy to their well-wishing friends, and gain an ample share thereof in themselves; a joy not like the pleasures of sin,

which are but for a season, and are followed with a certain and severe sting; a joy, which will go beyond the grave, to receive an infinite increase, and an endless duration.

X. In regard to such as have not yet much departed from that plainness, (at least in dress) in which they were educated, some probably, may not be under any strong temptation, to run into the foolish fashions of a corrupt age. Yet the enemy seeks to catch them in some other snares: and perhaps some of these may be as ignorant, and as void of experience of the divine principle we profess, as some of the more fashionable. Outward plainness, without inward humility, mercy, justice and charity, is of very little worth. Except we follow after these virtues, obvious faults in temper and conduct, will appear, to discover our emptiness, and to serve some for an argument against plainness, or for a subject of ridicule; and do more harm, to the cause of truth, than greater errors, in the conduct of open and profest libertines.

How grievously disappointing, are they who carry a right appearance, yet when tried are found to be insipid, and dead, as to the life of righteousness! Wherefore let none value themselves on a plain outside,

side, as if that of itself were sufficient. It is as far from it, as the state of those formerly complained of; who drew nigh to the Lord with their mouths, and with their lips honoured him, but their hearts were far from him.

Be not deceived: God is not mocked by fair appearances, or empty pretences: But such as every man sows, he must reap. If under the best appearance, or strictest form, we sow to the flesh, we shall only reap corruption, and the miserable fruits of hypocrisy, professing one thing and practising another; when they who have sowed to the spirit, shall reap the happy fruits of their fidelity to God.

If we look over our society in this nation, and take a view, both of them who are plain in dress, and who are otherwise, how many of both sorts, have their minds fast rooted in this present world, devoting all their talents to it, rejecting the counsel of Christ, who directs us "to seek first the kingdom of God," or to live and act, under his government! Hence in some places, what poor lifeless meetings! How little of the sacred fire of divine love burning! How little of the light of the glory of God shining! No living minister left amongst them, and scarce one living member of the body of Christ, to

feel for the others, and take some tender care of them for their good; their lamps gone out, and scarcely any oil retained in a single vessel; a week-day meeting hardly kept up, and the one meeting on the first day badly attended. Thus have some meetings died away, and are lost; and others appear to be in a languid, sickly condition, seeming scarce likely to live long, except they timely apply to the great and good physician, who is both able and willing to restore life, health, soundness and vigor, to raise up and qualify "Judges, as at the first, and counsellors as at the beginning." But formerly, when in the body, in some places, he did none of his mighty works, by reason of their unbelief: so now, when his ministers visit such places, they find the gospel has not a free course; they can at best but feebly labour in such hard spots. The word preached, doth not profit, by reason of not meeting with faith in them that hear.

Great is the mystery of iniquity, in which the subtle serpent works in many, to their hurt or ruin, unawares to them, for want of their paying due regard and attention, to that grace of God, which would discover the hidden snare, and preserve from it. Hence a wrong spirit usurps

usurps the government due to God, and gradually hardens the heart, till the salvation of the immortal soul, becomes a matter of very little concern, the first and great commandment of loving God with the whole heart, being much violated: such are in a most dangerous state, except they turn in haste "to flee from the wrath, that is to come." I often earnestly desire, that ye who are of this kind, would do it, lest ye be left to your own courses, in that broad way, which leads to destruction, and "the things which belong to your peace, be hid from your eyes."

XI. "The Lord hath shewed unto thee O man, what is good." But many have suffered the good impressions they have been favoured with, to be like the morning dew, which soon passeth away. They rush into irreligious company, and self-indulging liberties, which, like the fowls of the air, carry off all the good seed of the kingdom, which infinite goodness had sowed in their minds.

What need have we then, to prize and pursue Christ's counsel, "to watch and pray," not to enter into these temptations, to abstain from all appearance of evil, to avoid such company as deadly poison, as there can be no fellowship betwixt light and darkness, or betwixt Christ

and Belial; and as we naturally become like those, whom we love and with whom we associate.

Never go to places of public diversion, such as Play-houses, Horse-races, Cock-fightings, or to Ale-houses, those haunts of the licentious, who fear not God. Be watchful and clear from intemperance. Live as men accountable to God, your hearts, and your conversation in heaven, and your moderation appearing in all things.

All would be glad to escape everlasting misery, the habitation of rebels to the laws and government of our great creator. All would be glad to be admitted into everlasting happiness, the portion of such as obey those laws and that government. Why then, will any amongst us, be the enemy's instruments, in promoting apostacy, from the very life of true religion, and godliness? Oh rather choose to escape misery, and ensure happiness. Break off all connections, which are obstacles to it. It is Christ's command. "If thy right hand offend, cut it off." Lay aside every weight, and the sin which most easily besets. Be obedient to him, and thou wilt be happy, separated from the miserable regions of obdurate and obdurate sinners.

XII. Let

XII. Let us call to mind, and not hastily forget it, that Christ has given himself for us, "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Yet notwithstanding all this, it is evident that too many among us are induced, and induce one another, to slight the kindest offers of their best friend. They give ear to the voice of the stranger, and sway'd by his persuasions, put off their embracing a saviour's offer. Far from being zealous of doing all that is well pleasing to God, they counteract that profession, to which he by his holy spirit, hath called us. To propose to obey the almighty at some future day, and in that presumptuous hope, to stifle divine conviction, is a most fatal artifice of the grand adversary, whereby he insensibly darkens the mind, and hardens the heart, to render us his vassals, and to secure us to himself as such.-----As delays herein are infinitely dangerous, as we cannot repent when we will, for repentance is God's gift, begin then, while it is the day of God's visitation; for when the night overtakes, none can work out the soul's salvation.

XIII. Wherefore cleave close in heart, to the divine gift, the mystery hid from ages, but now revealed, even Christ in
you

you the hope of glory, that your souls may be enamoured with that beauty, which will never fade. Lay hold of all the helps and means by him provided. Be kind to all, but familiar with few, and those few, such as fear the Lord. This fear preserved Joseph, in the time of trial; but for want of it Absalom overset all his personal advantages. Seek to be closely linked with good friends: for "two are better than one," "and a threefold cord not easily broken." Great are the benefits and solid satisfactions, found in truly religious society. Formerly when the proud were counted happy, they who feared the Lord, speak often one to another, and the Lord declared his approbation of the pious ardour, with which they mutually animated each other. As on one hand, "the friendship of the world, is enmity with God: *" So on the other, Israel the Lord's people, were to dwell alone by themselves, and not to be numbered with the nations; their safety and true peace depending hereupon, they were enjoined not to contract any alliance or intimacy with them, to prevent the decay of that fervent love to the Lord their God, which he inspired them with,

* James iv. 4.

with, while they abode in his covenant, and duly observed his laws, his statutes and ordinances; and to prevent their children from contracting the manners of those nations, and running into their fashions and customs. While they kept together in an united care, and veneration of the Lord, they prospered both outwardly and inwardly; nothing could harm them, no effort of the common enemy, could prevail against them. May we thus keep together, strengthening one another in the love of God, and faithfulness to him, and then we may be sure that our case will be the very same.

XIV. There are many we believe, orderly and reputable in their lives, who need to be more baptized into the ardent love of God, and dedication of heart to his cause, that they may not be like slothful servants, at ease in Zion, and indulging themselves, instead of serving the Lord. The harvest is great, and needs more labourers, to fill up the vacant places of many removed from works to rewards. What want of ministers, elders, of such whom the Holy Ghost hath made overseers, taking heed to themselves, and to the flock, of helpers of one another in animating visits, both to families and individuals,

individuals, in the lively flow of that love which the Lord giveth to them, who devote their hearts to his service.

A few yet are mercifully preserved, who for Zion's sake cannot be at ease, but thro' all discouragements hold on their way, knowing they serve a good master, and resolving thro' his grace, never to desert his service, but to keep their places under his direction, and to hold fast the blessed truth, in the love of it, to the end of their lives. May he grant an increase of their number and strength! I desire above all things for myself, that to the end of my days, I may be one of their number. O my soul, come thou into their secret adoration of God; with their assembly herein, mayest thou ever be united! For indeed the Lord is good to them, that seek and diligently serve him, nourishing that life, which is hid with Christ, a life which will never die; well rewarding them, for all their labours, and for the sacrifices which they offer to him, on the altar of obedience, giving them an hundredfold.

XV. When our Lord told his disciples, that one of them should betray him, the rest heard it with concern, and enquired, *Is it I?* Many have contributed to the great declension, and each of us should enquire,

enquire, *Is it I?* Many have need to be created anew in Christ Jesus, unto good works; but they must first put off the old man, with his deeds, in deep humiliation before the Lord; which to them, who patiently abide under his righteous judgments for sin, draws down the gift of repentance unto salvation, never to be repented of; and that new birth without which we can have no place in his kingdom. We must give up all our idols; else we are undone. Our own wills must be subjected to the will of God. All our own wisdom must be laid at his feet. We must deny ourselves, take up our cross daily, and follow him. There are no other terms on which life everlasting is to be had. Our Lord informs us, that they who expect to gain it, by climbing up any other way, will be treated as thieves and robbers. Oh then, my dear friends, in every part of Ireland, I earnestly desire that ye may buy the truth, whatever it cost you, and sell it not. Look upon all things beside, but as dross or dung, in comparison of it. Let us hold fast the one thing needful, whatever else leave us or be taken from us. So shall we have liv'd not in vain, obtaining the great end for which we had being given us.

XVI. O ye parents, who have many children, and not much of the world for them, don't be over anxious on that account, or make it an excuse, for non-attendance of religious duties. Consider that it may be wisely so ordered, as the means of their preservation; and if they follow Christ, it may prove of great advantage to them, beyond what ye and they are aware of. A little satisfies a humble mind, as we brought nothing into the world, and can carry nothing out. They who obtain the favour of God, will neither want any thing needful, nor covet any thing superfluous, but having food and raiment, therewith be content. Wherefore be anxious for them, only on this account, that they may lay hold on eternal life, and keep their hold of that; then they will be truly happy, but not without it, if they had ever so much in the world. They are indeed justly to be esteemed, who having more, are thereby the more humbled, and more abounding in useful services and good works.

And O ye young people, often consider, that ye are born into the world, to be happy for ever, on the terms laid down by Christ, as abovementioned. With all your gettings, get the favour of the most high, who invites you to it: before honour,

nour, even true honour with God, is humility; but pride goes before destruction. Ye need not envy any one, however great in the world, if ye have the Lord on your side. United with your dear parents, in walking humbly with him, ye will have the enlarged view of your happy portion. Your fervent gratitude, obedience, vigilance and firmness, will be crowned with the endearing pledges and encouraging foretastes, of endless bliss. So will ye be well satisfied with your lots in every condition, (and find that godliness coupled with divine contentment is the greatest, and infinitely the most valuable gain,) being fitted by your blessed redeemer for life, death, judgment, and for that eternal joy, which is unspeakable and full of glory.

So will ye be alive to God, and of that number whom he pronounces blessed, who hunger and thirst after righteousness. So will ye carefully watch against every thing that is wrong, both in yourselves and others, and endeavour to stop it in its first beginning: ye will love that which is good, and employ all your talents, with divine help, to promote it both by example and brotherly counsel.

Then would meetings both for worship and discipline be well attended; for coming to them under the preparation of
heart

heart which is of the Lord, we should by him be overshadowed with his power and love; the wing of the sun of righteousness, would be overspread, which illuminates the spiritual mind to discern its duties, and animates to discharge them, therein to share the good things which God has in store for them that love him. We should hereby be edified and built up together in the most holy faith, and concerned to live in reverent love and subjection to him out of meetings, faithfully maintaining our testimony for Christ, our holy head, in all its branches.

So should we be again, as formerly, a people of one heart and mind, baptized by one spirit into one body: All the darkness of ignorance and inexperience, all the coldness of the worldly or carnal mind would be removed; and Zion's light would yet again go forth with brightness, and the salvation of God be felt amongst us, as a lamp that burneth.

With strong desires on the behalf of all, who, in this nation, join in the profession of the blessed truth, that they may thus experience the possession of it, and be partakers of its saving efficacy and lasting peace, I remain your affectionate and well-wishing friend.

JAMES GOUGH.

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